A HANDY BOOK
OF THE
CHURCH OF ENGLAND

REV. E. L. CUTTS, D.D.

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BY THE

REV. EDWARD L. CUTTS, D.D.,

AUTHOR OF

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PREFACE.

THE purpose of this volume is to supply a summary view of the Origin, History, Constitution Institutions, and Work of the Church of England, so arranged that the reader may easily find the information of which he is in search, to which end a copious index gives its aid.

The compiler has to acknowledge his large obligations to the *Year-Book of the Church of England* for the facts of the Institutions and current work of the Church; and begs to refer the reader to its volumes for fuller details of this part of the subject.

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14	G	19 Kl. **Feb.**	
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22	A	11 Kl. ...	Vincent, Span. Deac. and Mart.
23	B	10 Kl.	
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25	D	8 Kl. ...	**Conversion of S. Paul.**
26	E	7 Kl.	
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28	G	5 Kl.	
29	A	4 Kl.	
30	B	3 Kl. ...	**King Charles, Mart.**
31	C	Pr. Kl.	

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The Moon hath xxx.

1	D	**Kalend.** ...	Fast.
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3	F	3 No. ...	Blasius, an Armen. B. and Mart.
4	G	Pr. No.	
5	A	**Nonæ** ...	Agatha, a Sicilian V. and Mart.
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7	C	7 Id.	
8	D	6 Id.	
9	E	5 Id.	
10	F	4 Id.	
11	G	3 Id.	
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13	B	**Idus**	
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15	D	15 Kl.	
16	E	14 Kl.	
17	F	13 Kl.	
18	G	12 Kl.	
19	A	11 Kl.	
20	B	10 Kl.	
21	C	9 Kl.	
22	D	8 Kl.	
23	E	7 Kl. ...	Fast.
24	F	6 Kl. ...	**Matthias, Apost. and Mart.**
25	G	5 Kl.	
26	A	4 Kl.	
27	B	3 Kl.	
28	C	Pr. Kl.	

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The Moon hath xxx.

1	D	**Kalend.** ...	David, Archbp. of Menevia.
2	E	6 No. ...	Cedde or Chad, B. of Litchfield.
3	F	5 No.	
4	G	4 No.	
5	A	3 No.	
6	B	Pr. No.	
7	C	**Nonæ** ...	Perpetua, Mauritian Mart.
8	D	8 Id.	
9	E	7 Id.	
10	F	6 Id.	
11	G	5 Id.	
12	A	4 Id. ...	Gregorius, M. B. of Rome, &c.
13	B	3 Id.	
14	C	Pr. Id.	
15	D	**Idus**	
16	E	17 Kl. **Apr.**	
17	F	16 Kl.	
18	G	15 Kl. ...	Edward, K. of the West Saxons.
19	A	14 Kl.	
20	B	13 Kl.	
21	C	12 Kl. ...	Benedict, Abbot.
22	D	11 Kl.	
23	E	10 Kl.	
24	F	9 Kl. ...	Fast.
25	G	8 Kl. ...	**Annunc. of Bl. Virg. Mary.**
26	A	7 Kl.	
27	B	6 Kl.	
28	C	5 Kl.	
29	D	4 Kl.	
30	E	3 Kl.	
31	F	Pr. Kl.	

APRIL HATH XXX DAYS.

The Moon hath xxix.

1	G	**Kalend.**	
2	A	4 No.	
3	B	3 No. ...	Richard, B. of Chichester.
4	C	Pr. No. ...	Ambrose, B. of Milan.
5	D	**Nonæ**	
6	E	8 Id.	
7	F	7 Id.	
8	G	6 Id.	
9	A	5 Id.	
10	B	4 Id.	
11	C	3 Id.	
12	D	Pr. Id.	
13	E	**Idus**	
14	F	18 Kl. **Maii**	
15	G	17 Kl.	
16	A	16 Kl.	
17	B	15 Kl.	
18	C	14 Kl.	
19	D	13 Kl. ...	Alphege, Archbp. of Cant.
20	E	12 Kl.	
21	F	11 Kl.	
22	G	10 Kl.	
23	A	9 Kl. ...	St. George, Mart.
24	B	8 Kl.	
25	C	7 Kl. ...	**S. Mark, Evang. and Mart.**
26	D	6 Kl.	
27	E	5 Kl.	
28	F	4 Kl.	
29	G	3 Kl.	
30	A	Pr. Kl.	

MAY HATH XXXI DAYS.

The Moon hath xxx.

1	B	**Kalend.** ...	**S. Phil. and S. Jas. Ap. and M.**
2	C	6 No.	
3	D	5 No. ...	Invention of the Cross.
4	E	4 No.	
5	F	3 No.	
6	G	Pr. No. ...	S. John, Evang. ante Port. Latin.
7	A	**Nonæ**	
8	B	8 Id.	
9	C	7 Id.	
10	D	6 Id.	
11	E	5 Id.	
12	F	4 Id.	
13	G	3 Id.	
14	A	Pr. Id.	
15	B	**Idus**	
16	C	17 Kl. **Junii**	
17	D	16 Kl.	
18	E	15 Kl.	
19	F	14 Kl. ...	Dunstan, Archbp. of Cant.
20	G	13 Kl.	
21	A	12 Kl.	
22	B	11 Kl.	
23	C	10 Kl.	
24	D	9 Kl.	
25	E	8 Kl.	
26	F	7 Kl. ...	Aug. the first Archbp. of Cant.
27	G	6 Kl. ...	Venerable Bede, Pr.
28	A	5 Kl.	
29	B	4 Kl. ...	**Charles II. Nat. et Res.**
30	C	3 Kl.	
31	D	Pr. Kl.	

JUNE HATH XXX DAYS.

The Moon hath xxix.

1	E	**Kalend.** ...	Nicomede, Rom. Pr. and Mart.
2	F	4 No.	
3	G	3 No.	
4	A	Pr. No.	
5	B	**Nonæ** ...	Boniface, B. of Mentz, and M.
6	C	8 Id.	
7	D	7 Id.	
8	E	6 Id.	
9	F	5 Id.	
10	G	4 Id.	
11	A	3 Id. ...	**S. Barnabas, Apost. and M.**
12	B	Pr. Id.	
13	C	**Idus**	
14	D	18 Kl. **Junii**	
15	E	17 Kl.	
16	F	16 Kl.	
17	G	15 Kl. ...	S. Alban, Mart.
18	A	14 Kl.	
19	B	13 Kl.	
20	C	12 Kl. ...	Transl. of Edwd. K. of W. Sax
21	D	11 Kl.	
22	E	10 Kl.	
23	F	9 Kl. ...	Fast.
24	G	8 Kl. ...	**Nativity of S. John Baptist.**
25	A	7 Kl.	
26	B	6 Kl.	
27	C	5 Kl.	
28	D	4 Kl. ...	Fast.
29	E	3 Kl. ...	**S. Peter, Apost. and Mart.**
30	F	Pr. Kl.	

JULY HATH XXXI DAYS.

The Moon hath xxx.

1	G	**Kalend.**	
2	A	6 No. ...	Visitation of Bl. Virg. Mary.
3	B	5 No.	
4	C	4 No. ...	Transl. of S. Martin, D. and C.
5	D	3 No.	
6	E	Pr. No.	
7	F	**Nonæ**	
8	G	8 Id.	
9	A	7 Id.	
10	B	6 Id.	
11	C	5 Id.	
12	D	4 Id.	
13	E	3 Id.	
14	F	Pr. Id.	
15	G	**Idus** ...	Swithun, B. of Winch. Transl.
16	A	17 Kl. **Aug.**	
17	B	16 Kl.	
18	C	15 Kl.	
19	D	14 Kl.	
20	E	13 Kl. ...	Margaret, V. and M. at Antioch.
21	F	12 Kl. ...	S. Mary Magdalen.
22	G	11 Kl.	
23	A	10 Kl.	
24	B	9 Kl. ...	Fast.
25	C	8 Kl. ...	**S. James, Apost. and Mart.**
26	D	7 Kl. ...	S. Anne, Mother of Bl. V. Mary.
27	E	6 Kl.	
28	F	5 Kl.	
29	G	4 Kl.	
30	A	3 Kl.	
31	B	Pr. Kl.	

AUGUST HATH XXXI DAYS.

The Moon hath xxx.

1	C	**Kalend.** ...	Lammas Day.
2	D	4 No.	
3	E	3 No.	
4	F	Pr. No.	
5	G	**Nonæ**	
6	A	8 Id. ...	Transfiguration of our Lord.
7	B	7 Id. ...	Name of Jesus.
8	C	6 Id.	
9	D	5 Id.	
10	E	4 Id. ...	S. Lawr. Archd. of Rome, and M.
11	F	3 Id.	
12	G	Pr. Id.	
13	A	**Idus**	
14	B	19 Kl. **Sept.**	
15	C	18 Kl.	
16	D	17 Kl.	
17	E	16 Kl.	
18	F	15 Kl.	
19	G	14 Kl.	
20	A	13 Kl.	
21	B	12 Kl.	
22	C	11 Kl.	
23	D	10 Kl. ...	Fast.
24	E	9 Kl. ...	**St. Barth. Apost. and Mart.**
25	F	8 Kl.	
26	G	7 Kl.	
27	A	6 Kl.	
28	B	5 Kl. ...	Augustine, B. of Hippo, C. D.
29	C	4 Kl. ...	Beheading of S. John Baptist.
30	D	3 Kl.	
31	E	Pr. Kl.	

SEPTEMBER HATH XXX DAYS.

The Moon hath xxix.

1	F	**Kalend.** ...	Giles, Abbot and Conf.
2	G	4 No.	
3	A	3 No.	
4	B	Pr. No.	
5	C	**Nonæ**	
6	D	8 Id.	
7	E	7 Id. ...	Enurchus, B. of Orleans.
8	F	6 Id. ...	Nativity of Bl. Virg. Mary.
9	G	5 Id.	
10	A	4 Id.	
11	B	3 Id.	
12	C	Pr. Id.	
13	D	**Idus**	
14	E	18 Kl. **Oct.**	Holy Cross Day.
15	F	17 Kl.	
16	G	16 Kl.	
17	A	15 Kl. ...	Lambert, B. and Mart.
18	B	14 Kl.	
19	C	13 Kl.	
20	D	12 Kl. ...	Fast.
21	E	11 Kl. ...	**S. Mat. Ap. Evang. and M.**
22	F	10 Kl.	
23	G	9 Kl.	
24	A	8 Kl.	
25	B	7 Kl.	
26	C	6 Kl. ...	S. Cyprian, B. of Carth. and M.
27	D	5 Kl.	
28	E	4 Kl.	
29	F	3 Kl. ...	**S. Michael and all Angels.**
30	G	Pr. Kl. ...	S. Hierome, Pr. Conf. and Doct.

OCTOBER HATH XXXI DAYS.

The Moon hath xxx.

1	A	**Kalend.** ...	Remigius, B. of Rheims.
2	B	6 No.	
3	C	5 No.	
4	D	4 No.	
5	E	3 No.	
6	F	Pr. No. ...	Faith, Virg. and Mart.
7	G	**Nonæ**	
8	A	8 Id.	
9	B	7 Id. ...	S. Denys, Areop. B. and Mart.
10	C	6 Id.	
11	D	5 Id.	
12	E	4 Id.	
13	F	3 Id. ...	Transl. of K. Edward, Conf.
14	G	Pr. Id.	
15	A	**Idus**	
16	B	17 Kl. **Nov.**	
17	C	16 Kl. ...	Ethelrede, Virg.
18	D	15 Kl. ...	**S. Luke, Evang.**
19	E	14 Kl.	
20	F	13 Kl.	
21	G	12 Kl.	
22	A	11 Kl.	
23	B	10 Kl.	
24	C	9 Kl.	
25	D	8 Kl. ...	Crispine, Mart.
26	E	7 Kl.	
27	F	6 Kl. ...	Fast.
28	G	5 Kl. ...	**S. Sim. and S. Jude, Ap. and M.**
29	A	4 Kl.	
30	B	3 Kl.	
31	C	Pr. Kl. ...	Fast.

NOVEMBER HATH XXX DAYS.

The Moon hath xxix.

1	D	**Kalend.** ...	**All Saints' Day.**
2	E	4 No.	
3	F	3 No.	
4	G	Pr. No.	
5	A	**Nonæ**	
6	B	8 Id. ...	Leonard, Conf.
7	C	7 Id.	
8	D	6 Id.	
9	E	5 Id.	
10	F	4 Id.	
11	G	3 Id. ...	S. Martin, B. and Conf.
12	A	Pr. Id	
13	B	**Idus** ...	Britius, B.
14	C	18 Kl. **Dec.**	
15	D	17 Kl. ...	Machutus, B.
16	E	16 Kl.	
17	F	15 Kl. ...	Hugh, B. of Lincoln.
18	G	14 Kl.	
19	A	13 Kl.	
20	B	12 Kl. ...	Edmund, King and Mart.
21	C	11 Kl.	
22	D	10 Kl. ...	Cecilia, Virg. and Mart.
23	E	9 Kl. ...	S. Clement, B. of Rome and M.
24	F	8 Kl.	
25	G	7 Kl. ...	Catherine, Virg. and Mart.
26	A	6 Kl.	
27	B	5 Kl.	
28	C	4 Kl.	
29	D	3 Kl. ...	Fast.
30	E	Pr. Kl. ...	**S. Andrew, Apost. and Mart.**

DECEMBER HATH XXXI DAYS.

The Moon hath xxx.

1	F	**Kalend.**	
2	G	4 No.	
3	A	3 No.	
4	B	Pr. No.	
5	C	**Nonæ**	
6	D	8 Id. ...	Nicholas, B. of Myra in Lycia.
7	E	7 Id.	
8	F	6 Id. ...	Conception of Bl. Virg. Mary.
9	G	5 Id.	
10	A	4 Id.	
11	B	3 Id.	
12	C	Pr. Id.	
13	D	**Idus** ...	Lucy, Virg. and Mart.
14	E	19 Kl. **Jan.**	
15	F	18 Kl.	
16	G	17 Kl. ...	O Sapientia.
17	A	16 Kl.	
18	B	15 Kl.	
19	C	14 Kl.	
20	D	13 Kl. ...	Fast.
21	E	12 Kl. ...	**S. Thomas, Apost. and M.**
22	F	11 Kl.	
23	G	10 Kl.	
24	A	9 Kl. ...	Fast.
25	B	8 Kl. ...	**Christmas Day.**
26	C	7 Kl. ...	**S. Stephen, the first Mart.**
27	D	6 Kl. ...	**S. John, Apost. and Evang.**
28	E	5 Kl. ...	**Innocents' Day.**
29	F	4 Kl.	
30	G	3 Kl.	
31	A	Pr. Kl. ...	Silvester, B. of Rome.

NOTES ON THE CALENDAR.

1. **The Roman Calendar.**—The second column of the Calendar gives the months and days according to the revised Julian Calendar, which began in the year 45 B.C., and is so called after the name of Julius Cæsar, who established its use in the Roman Empire. The month was divided into three parts by Calends (hence the name Calendar), Nones and Ides. The first day was called Calendæ; in all the other months the Nones fell on the seventh, and the Ides on the thirteenth day of the month; but in March, May, July and October the Nones fell on the seventh, and the Ides on the fifteenth. They counted the days backwards; thus, the first day was the Calends, but the next day was not the second of the Calends, but the sixth of the Nones. The day after the Nones was the eighth before the Ides, and so with the rest. The Roman Calendar was probably retained in the Church, because for many centuries it was used in dating formal public documents. The Romans dated their years from the era of the Foundation of the City (*ab urbe condita*, A.U.C.).

Our Christian era is according to the calculation of Dionysius Exiguus, who in 533 A.D. first introduced the system of writing the words *anno domini* with any Christian year of the Incarnation. The point of time which he assigned to 1 *anno domini* was the year of Rome 754; but he made a mistake in his calculation. It was known that our Lord was born in the twenty-eighth year of the reign of Augustus; Dionysius reckoned this twenty-eighth year from the year of Rome 727, the year in which the emperor took the name of Augustus, instead of reckoning the twenty-eighth year from the Battle of Actium, 723, on which the era of the Roman Emperor was anciently made to begin; and thus Dionysius made a mistake of four years in his calculation. Our Lord was born four years earlier than his reckoning; that is to say, our Lord was born four years before the year 1 *anno domini;* or, in other words, the year 1 *anno domini* is the fourth year of our Lord's life. The Christian era of Dionysius is said to have been generally adopted in England in the ninth century, for by a canon of the Council of Celchyth (27th July, 816), it was ordained

that all bishops should date their acts from the year of the Incarnation of our Saviour.

2. **The Calculation of Easter.**—The proper day for the celebration of the great Easter Festival was a subject of great dispute in the second century; some churches celebrating it on the day of the Jewish Passover, the day of the full moon in the month Nisan, on whatever day of the week that might happen to fall, while others, if that day did not happen to fall on a Sunday, celebrated it on the following Sunday. Moreover, there was some difficulty, in the condition of astronomical science, in calculating beforehand on what day this movable festival, and the other festivals which depended upon it, would fall. In the fourth century Sulpicius Severus published a mode of calculating Easter which was accepted by all the churches, but it turned out to be erroneous. In the fifth century Victorius Aquitanus published a more correct cycle, which was adopted by the Western Churches of the Continent; but the Celtic Churches in their isolation adhered to the old cycle. When the English and Saxons were converted, partly by missionaries of the Celtic school, partly by missionaries from the continent, the disagreement of these two calculations caused confusion, and inconvenience and disputation. At the Council of Whitby (see p. 40), A.D. 664, the Celtic Church of Northumbria and its daughter churches accepted the improved cycle of Victorinus; and it was accepted by the independent Welsh Churches about the beginning of the eighth century.

3. **The Gregorian Calendar.**—The next great alteration in our Calendar was made in the eighteenth century. The fact that the year does not consist of exactly 365 days, but of 365 days and a quarter nearly, had introduced an error, which, by the accumulation of centuries, had mounted up to so much as eleven days. Pope Gregory XIII. established a new Era called after him the Gregorian Era, which again made the year of the Calendar begin with the astronomical year. England did not adopt the correction till the year 1732, when, by Act of Parliament, the day after September 2 was reckoned as September 14, and thus the year was as it were pushed forward eleven days to overtake the sun.

At the same time it was ordered, in order to correct the error in future, that a whole day should be added to every fourth year by giving twenty-nine days to February. This still left a slight error of excess, so that it was further enacted that the years 1800, 1900, 2100, 2200, 2300, and any other hundredth year of our Lord, except only every fourth hundredth year, whereof the year 2000 shall be the first, shall

be taken to be a common year of 365 days only. The old style is called the Julian, the new style is called the Gregorian.

Further, the method of computing the full moons used by the Church of England, according to which Easter was fixed, being erroneous, a calendar and new tables and rules for the finding of Easter were given, and it was enacted that they should supersede the old tables. As for the fixed feast days, it was enacted that they should be kept on the same respective nominal days marked in the New Calendar on which they were formerly kept and observed. (J. J. Bond's 'Handy Book of Rules and Tables for Verifying Dates,' &c. London, 1875.)

Another change was made by the same statute. For 400 years previously, the civil and legal year had begun on the 25th of March. On January 1st, 1753, the commencement of the year was transferred to that day. The Eastern Churches, including Russia, did not accept the New Style, and still continue to adhere to the Old Style or Julian Calendar.

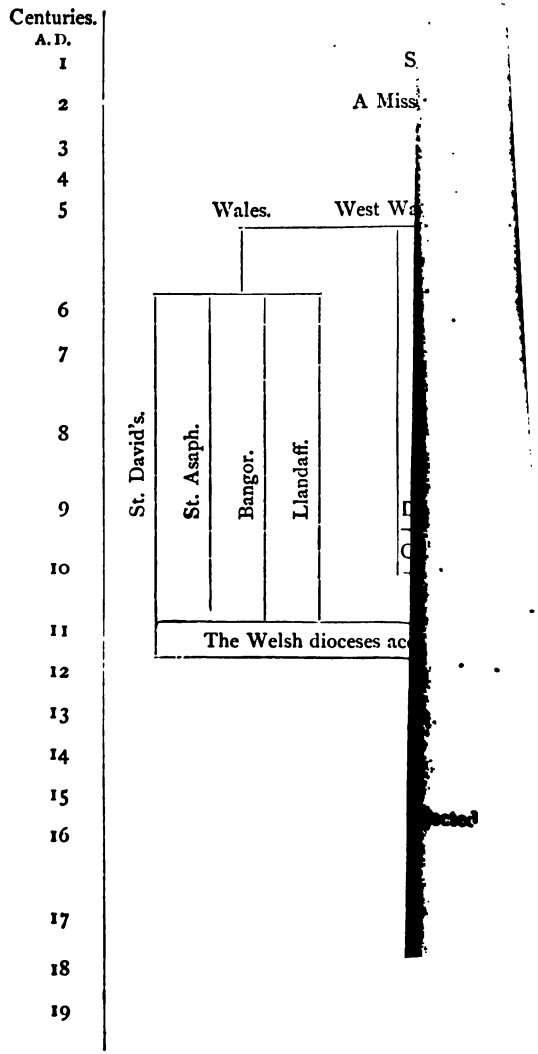
4. **Saints' Days.**—At an early period the Church inserted days of Commemoration into its Calendar. The Lord's Day, Good Friday, Easter and Pentecost were universally observed in the earliest times. The Sacramentary of Gregory (590—604) contains Collects for all the Apostles. To the general Christian festivals every great Church added days of commemoration of its own illustrious bishops, saints, martyrs, and worthies. The Calendar of the Saints commemorated by the English Church occurs in connection with the works of the Venerable Bede, and belongs at latest to the early part of the eighth century. The bishop of each diocese, or the Diocesan Council, probably determined what names should be thus "canonized." During the twelfth and following centuries this right was exercised by the Court of Rome. Some changes in the list were made in the early days of the Reformation, in the reign of Henry VIII. In the First Prayer-book of Edward VI., 1549 A.D., only the principal names in the Calendar of the Sarum Use were retained. Some minor changes were made in the Second Book of Edward VI., 1552, and in subsequent revisions of the Prayer-book. The list here given is taken, not from our modern printed Prayer-books, but from the authoritative MS. Book annexed to the Act of Uniformity which has lately been published by Her Majesty's printers, the Cambridge University Press.

A TABLE

Showing the Dates of Movable Feasts, &c.,

UNTIL THE YEAR 1899 INCLUSIVE.

YEAR OF OUR LORD	1892	1893	1894	1895	1896	1897	1898	1899
Golden Number	12	13	14	15	16	17	18	19
The Epact	1	12	23	4	15	26	7	18
Sunday Letter	CB	A	G	F	ED	C	B	A
Number of Sundays after Epiphany	5	3	2	4	3	5	4	3
Septuagesima	Feb. 14	Jan. 29	Jan. 21	Feb. 10	Feb. 2	Feb. 14	Feb. 6	Jan. 29
Ash Wednesday, or first day in Lent	Mar. 2	Feb. 15	Feb. 7	Feb. 27	Feb. 19	Mar. 3	Feb. 23	Feb. 15
Quadragesima, or first Sunday in Lent	Mar. 6	Feb. 19	Feb. 11	Mar. 3	Feb. 23	Mar. 7	Feb. 27	Feb. 19
Passion Sunday	Apl. 3	Mar. 19	Mar. 11	Mar. 31	Mar. 22	Apl. 4	Mar. 27	Mar. 19
Palm Sunday	Apl. 10	Mar. 26	Mar. 18	Apl. 7	Mar. 29	Apl. 11	Apl. 3	Mar. 26
Good Friday	Apl. 15	Mar. 31	Mar. 23	Apl. 12	Apl. 3	Apl. 16	Apl. 8	Mar. 31
Easter Day	Apl. 17	Apl. 2	Mar. 25	Apl. 14	Apl. 5	Apl. 18	Apl. 10	Apl. 2
Rogation Sunday	May 22	May 7	Apl. 29	May 19	May 10	May 23	May 15	May 7
Ascension Day	May 26	May 11	May 3	May 23	May 14	May 27	May 19	May 11
Whitsun Day	June 5	May 21	May 13	June 2	May 21	June 6	May 29	May 21
Trinity Sunday	June 12	May 28	May 20	June 9	May 28	June 13	June 5	May 28
Number of Sundays after Trinity	23	26	27	24	25	23	24	26
First Sunday in Advent	Nov. 27	Dec. 3	Dec. 2	Dec. 1	Nov. 29	Nov. 28	Nov. 27	Dec. 3


Centuries.
A. D.
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18
19
Wales.
St. David's.
St. Asaph.
Bangor.
Llandaff.
The Welsh dioceses ac

HANDY BOOK

OF THE

CHURCH OF ENGLAND.

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rigin of the Church of England.—The Church of gland is that branch of the Church of Christ ch exists in this country. In tracing it back to origin, we cannot stop anywhere till we come to great Feast of Pentecost, in the upper room in usalem, when the Holy Spirit came down upon hundred and twenty disciples, and the Church gan to be. On that day "there were added to m about three thousand souls." "And the rd added to the Church daily those who were ng saved."

We read in the Acts of the Apostles of the tension of the Church from Jerusalem and Judæa Samaria, Antioch, Greece and Rome. Embrac- all races of men—Jews, Samaritans, Syrians, eeks, Romans; and all sorts and conditions of n, from the runaway slave, Onesimus, to "them Cæsar's household."

Ve see in the New Testament that the Christian verts are organized into distinct societies, each h its divinely authorized officers, its ceremonies initiation and fellowship, its faith "once for all ivered to the saints," its privileges and graces, manners and customs. Each possessing all ngs necessary to the complete organization of

a Church, and the full development of its spiritual life, yet all dependent for their spiritual life upon their organic union with Christ the Head, from whom the Holy Spirit passes continually by the joints and bands of their organization. Like the Sacred Vine with which Christ compared it, every blossom is furnished with all the organs necessary to produce its own bunch of ripe grapes, but all derive their sap from their union with the tree.

When the Church was planted in Britain.—In the latter part of the reign of Marcus Aurelius (who died 180 A.D.) a mission, consisting of Bishop Pothinus, the presbyter Irenæus (who was a pupil of Polycarp, who had been a pupil of St. John), and others, left Asia Minor, where St. John had spent the later years of his life, and, sailing along the Mediterranean, came to Marseilles; thence sailed up the Rhone to the middle of Gaul; and there, at the Roman city of Vienne, near Lyons, founded a church, and planted some daughter churches in the neighbourhood, but none further north than Lyons.

In the Decian persecution about the year 250, a new wave of missionary zeal carried the Gospel and planted churches through the north of Gaul; and all the evidence points to the probability that the unspent force of this movement carried missionaries across the channel and planted the Church in Britain, which was then a province of the Roman empire.

THE BRITISH PERIOD.

The first historical fact in our church history is that at the Council which Constantine caused to be summoned **at Arles in the year 314 there were present three bishops from Britain**, Eborius of York, Restitutus of London, and Adelfius of (probably)

Caerleon, attended by a priest and a deacon. There was therefore at that date a church in Britain which was recognized by the churches of the continent as a branch of the Church of Christ. It had already spread as far north as York and as far west as Wales; and from the fact that York, London, and Caerleon were the principal cities of the three civil divisions of the province of Britannia, we are inclined to infer that these three bishops of the metropolitan cities were representatives of a more numerous body of bishops seated in other cities of the province. Bede's story of the martyrdom of St. Alban at Verulam, and of other victims of the Diocletian persecution (303) at Chester and other unnamed places, confirms the conjecture. From this time there is abundant evidence of the existence of a church in Britain; the latest being the Synod on the Pelagian heresy at Verulam in 429, and again in 446, attended by some of the most distinguished theologians of the Gallic Church.

The Extent of the Church in Britain.—It is difficult to determine how far the Church had succeeded in absorbing the people before the troubles broke out which led to the invasions of the Angles and Saxons, and the destruction of the Church in the eastern half of Britain. Geoffrey of Monmouth tells us of three archbishops presiding over the three provinces into which the southern part of the island was divided, and twenty-eight bishops in the principal cities, and would lead us to suppose that Christianity had at length become the religion of the people of the province of Britain generally, and that the old heathenism lingered only in the remote corners of the land. The legendary details with which Geoffrey of Monmouth has filled his pages give a fabulous air to all that he writes; but Mr. Haddan says, "the general tenor of Geoffrey of

Monmouth's history (obvious fable apart) is in accordance with probability, so far as regards the fortunes and acts of the British Church; its details are wholly untrustworthy."

Principal Events.

We append the dates of some of the principal events of this period:—

55 and 54 B.C.—Julius Cæsar invaded the island in two consecutive years, and made the island known to the civilized world, but did not conquer it.

31 or 32 A.D.—The Church of Christ was founded on the great day of Pentecost.

96.—St. John the Apostle liberated from Patmos, took up his residence at Ephesus, and ruled the neighbouring churches of Asia Minor till his death at the end of the century.

170 to 180.—Pothinus, Irenæus and others from Asia Minor, planted the Church at Vienne in Gaul.

c. 250.—The Church was probably planted in Britain by missionaries from Gaul.

303.—Martyrdom of St. Alban and others in the Diocletian persecution.

306.—The Emperor Constantius died at York, and Constantine was elected Emperor.

314.—Three British bishops were present at the Council of Arles.

347.—British bishops were present at the Council of Sardica.

360.—British bishops were present at the Council of Ariminum.

397.—Ninian founded a church at Withern (he died 432) and converted the Picts of Galloway.

414.—The Roman Empire abandoned the Province of Britain.

429.—A Synod was held at Verulam on the Pelagian question. At the request of the British Church the Gallican Church sent Germanus, Bishop of Auxerre, and Lupus, Bishop of Troyes, to defend the Catholic faith.

432.—About this year St. Patrick, a Romanized Briton by birth, went to Ireland.

446.—Another Synod was held on the Pelagian question, which was attended by Germanus of Auxerre, and Severus, afterwards Bishop of Trèves.

THE SAXON PERIOD.

When the Romans, hard pressed by the Barbarians who were forcing their way across the frontiers of the Rhine and Danube, abandoned the province of Britain to its fate, the Angles and Saxons who dwelt on the coasts about the mouth of the Elbe found their opportunity. They flocked over in successive hordes, under independent leaders, landing on various points of the island, burnt the towns, exterminated the people, and took possession of the land. The period of conquest extended over about two hundred years (450—681), by the end of which the invaders had organized themselves into seven (or eight) independent kingdoms, covering the eastern half of the country. In this portion of the island the Church almost entirely disappeared, and the new inhabitants were heathens; but the Church still existed in the western half of the island. The Britons held the invaders at bay for a time in Cumbria, extending from the Clyde to the Mersey, and in Wales and its border counties, and in "West Wales," including Cornwall, Devon, and part of Somerset. A great portion of these British territories was ultimately absorbed into the neighbouring English kingdoms, but not until the English had been converted, so that the native Christianity survived in them.

The Italian Mission.—The conquest was not yet complete in the west when the east was already settled and Christianized. Ethelbert, King of Kent, had married a Frank princess; a bishop and other ecclesiastics had accompanied her, and one of the old British churches at Canterbury had been restored for their use, and a nucleus of evangelization thus established, when the arrival of Augustine

and a numerous band of missionaries sent by Gregory the Great from Rome hastened the process. Ethelbert, already predisposed to it, shortly embraced Christianity with his people. Mellitus was made bishop and sent into Essex, where he converted the king. Others were permitted, through Ethelbert's influence, to preach among the East Angles, but without success. Twenty-five years afterwards, another royal marriage of a heathen king with a Christian princess opened the way for Paulinus to accompany Ethelberga, daughter of Ethelbert of Kent, to the court of Edwin of Northumberland, where he succeeded in inducing the king to accept Christianity for himself and his people. But here the successes of Augustine's mission ended, and of these successes part was speedily lost. Eight years afterwards Edwin was slain, and Paulinus fled with his widow into Kent. In twelve years more the East Saxons relapsed and Mellitus withdrew. In Kent at the same time, the sons of Ethelbert having relapsed, and opposing themselves to the faith, the Augustinian bishops unanimously agreed to abandon the enterprise and return to their own country. A dream arrested their flight; they succeeded in establishing the faith firmly in Kent; but the rest of England owed its Christianity to others.

The Celtic Mission.—The British Church had declined Augustine's invitation to submit to his rule and to join him in converting their heathen conquerors, but the British Church had indirectly a large share in the English conversion. In the fifth century the Irish saints are represented in their legendary lives as going to Britain, and especially to St. David, for their religious training. Finian, one of these Irish saints, after spending thirty years in Britain, chiefly in St. David's monastery, and having had the instructions of three

eminent Welsh fathers, St. Caradoc, St. David, and St. Gildas the historian, returned to Ireland "with several of the religious Britons," whom legendary story calls "the Twelve Apostles of Ireland," and there founded the great monastery of Clonard in Meath, carrying with them the best traditions of the British Church. From Clonard, in the year 563, went forth Columba, one of its most illustrious pupils, with twelve companions, and founded a monastery at Iona.

Oswald of Northumbria, when Edwin had slain his father and usurped his kingdom, fled to Iona, and was there, with his companions in a sixteen years' exile, converted to the faith. When Oswald had reconquered his kingdom, and Paulinus had fled southward with slain Edwin's widow, he sent to Iona for missionaries for his people. Aidan was sent, who founded a monastery at Lindisfarne, and made that the see of Northumbria, and the centre of missionary work throughout England. Not only the country north of the Humber was permanently evangelized by this Celtic mission; but Mercia, *i. e.* the vast central kingdom, and the kingdom of the East Saxons, owed their Christianity to the missionaries of Lindisfarne.

Various Missions.—The other kingdoms were indebted to various churches: East Anglia was converted by Bishop Felix, a Burgundian, aided by Fursey, an Irish monk; Wessex was converted by Birinus, a Genoese; Sussex by Wilfrid the Northumbrian, and Agilbert, a Frank. The result was that each kingdom had its own bishop and its own church.

The two schools from which these churches derived their teaching had some differences. The Churches which were founded by teachers from the continent agreed in holding the customs general among the continental Churches. But the Celtic

Churches, long isolated from intercourse with the more civilized continent, had traditions of their own. The differences were not indeed very important—a different version of the Scriptures and a different Liturgy, some different customs in baptism and ordination, a different calculation of the time of keeping Easter, a different shape of the tonsure. But each held an exaggerated idea of the importance of its own traditions, and as a point of honour each was unwilling to yield to the other, and rivalries and jealousies threatened general discord.

The Organization of the Church of England.—At length on the death of Deusdedit, Bishop of Canterbury, the kings who represented the two schools—Oswy of Northumbria and Egbert of Kent—agreed, with the consent of the Churches, to send a man, selected with general concurrence, to Rome for consecration, who, after learning the customs of the continental Churches, should return with the prestige of his Roman consecration, and regulate the affairs of the Church of England. Wighard, the man thus selected, died at Rome; and with the concurrence of the English Churches the Bishop of Rome selected and sent Theodore, a Greek of Tarsus, in his place.

Theodore, in 673, at a General Synod held at Heortfiord (Hertford), succeeded in inducing all the Churches to adopt the same customs, and **to unite under the headship of Canterbury.** He set himself to divide the dioceses, not without some opposition, but within a few years after his death his plans were fully carried out, leaving the country divided into sixteen dioceses, all subject to Canterbury. He also promoted the settlement of clergy in the several parishes, and was thus reputed to be the author of the parochial system, which was fully carried out long before the end of the Saxon period.

He also, with the help of Abbot Hadrian, established schools in which the Greek as well as the Latin languages and literature were taught, and raised up a succession of great scholars. "In a single century England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearied missions, of strong, rich, pious kings" (Bishop of Chester (Stubbs), 'Const. Hist.,' vol. i.).

The Province of York.—In 735 the Northumbrian king, Egbert, was the most powerful of the kings. Egbert, a member of the royal family, was Bishop of York. The schools of York and its library were famous throughout Christendom. Bede had recently published his 'Ecclesiastical History,' and made widely known Gregory's scheme of a northern province. Canterbury raised no objection, and so it was arranged that Northumbria should have the honour of a province, with York for its metropolitan see, and Hexham, Lindisfarne, and Withern for its suffragans.

The Danes.—The invasions of the Danes in the ninth century destroyed the prosperity of England and its Church. In 871 Alfred succeeded to the throne, and by a succession of victories, especially that at Ethandune, 878, limited the heathen to the north and middle of the country, and led them to embrace Christianity.

Dunstan's Reforms.—The chief feature of the latter part of the tenth century is the reforms of Dunstan (Bishop of Worcester, 958), Archbishop of Canterbury, 960, and the great minister of Edgar. His endeavours to restore discipline to the monasteries by the introduction of the Benedictine rule, and to raise the character of the secular clergy by repressing disorders and encouraging education, are only a part of his labours for the revival of order and civilization in the kingdom, still suffering from the

consequences of the Danish invasions. When a fresh series of Danish invasions occurred, England was not strong enough in arms to repel them ; but it was strong enough in religion and civilization to convert Canute, and bring about a peaceful division of the kingdom between Edmund Ironside and the Dane, with succession to the survivor.

In the eleventh century there was a great development of English literature. England, unable to withstand the arms of Canute, yet at once Christianized and elevated him. The court of Edward the Confessor was an advance in cultivation on that of his father. By the Confessor's partiality for foreigners England gained as well as lost.

Summary.—From first to last the Saxon Church had special characteristics differing from the contemporary continental Churches. It was preeminently a National Church, with very little intercourse with the continent. Its origin had given a great prestige to the monastic institution ; it was remarkable for the number of its monasteries ; for the number of royal persons, especially ladies, who were the founders and first rulers of monasteries ; and for the number of its kings and nobles who resigned their offices and retired to religious houses. Its isolation kept it to a large extent free from the corruptions of the continental Churches. But these advantages had counterbalancing disadvantages ; its separation from the currents of thought which swept over the continental world left it backward ; its life grew sluggish ; Edward the Confessor's endeavour to infuse new life by filling important posts in State and Church with foreigners, only excited national feeling against them. There was a lack of vigour in the State, in spite of the energy of the great family of Godwin, and still more so in the Church. "The time was come for

Lanfranc and Austin, as well as for William and Henry of Anjou" (Stubbs, 'Const. Hist.' I. 278).

Principal Events.

c. 450.—**The Conquests of the Angles, Saxons, and Jutes began.** The kingdom of Kent founded. From this date to 526 the district south of Thames as far as the Avon, on the border of Wilts and Dorset, was conquered.

516 to 577.—The south-eastern side of Britain was conquered.

519.—Cerdic founded the kingdom of the West Saxons, which was extended by successive conquests to the present border of Wales by 655.

547.—Ida founded the Northumbrian kingdom, but the Britons still disputed the possession of the country till the death of Cædwalla at the battle of Hefenfelt, 635. The kingdom of Mercia, founded from Northumbria, did not extend over the middle of Britain till 626, and its conquest was still disputed by the Britons till the battle of Winwæd, 656.

563.—Columba founded Iona.

Kentigern (St. Mungo) revived the decayed religion of the Cumbrian district in the latter part of the sixth and early part of the seventh century. He died 612.

596.—**Augustine with his monks landed in England;** in the following year he was consecrated at Arles by the bishops of Southern Gaul. Conversion of Kent by Augustine.

604.—Mellitus consecrated Bishop of the East Saxons. Justus consecrated Bishop of Rochester.

607.—Æthelfrith, king of Northumbria, reduced Cumbria to dependence.

627.—Conversion of Edwin of Northumbria by Paulinus. Conversion of the East Anglians by the Burgundian Felix.

635.—Edwin of Northumbria killed by Cædwalla at Hæthfield, 637. Paulinus flees with the widowed Queen to Kent. Oswald defeated Cædwalla at the battle of Hefenfelt, and Oswald invites the monks of Iona to send missionaries. Conversion of the West Saxons by the Italian Birinus.

638.—**Aidan of Iona founded Lindisfarne,** and converted the Northumbrians.

653.—Peda, son of Penda, King of the Mercians, converted in Northumbria. Siegebert, king of the East Saxons, converted in Northumbria, and takes back Cedd, who converts the East Saxons.

655.—Conversion of Mercia by Ceadda (brother of Cedd) and others. About this time the West Saxon kingdom was extended to the border of Wales.

664.—Conference at Whitby between the Celtic and continental parties, on Easter, &c. King Oswy adopts the continental Easter.

665.—On the death of Deusdedit, the kings and churches concur in sending Wighard to Rome for consecration as archbishop. On his death the Bishop of Rome, at their request, selects Theodore of Tarsus, and consecrates him Archbishop of Canterbury.

673.—**Synod of Hertford, in which the Anglo-Saxon Churches unite into an Ecclesiastical Province.**

680.—Synod of Hæthfield (Bishop's Hatfield). The Synod declared its acceptance of "the true and orthodox faith as our Lord Jesus in the flesh delivered the same to His disciples, and as it is delivered in the Creed of the holy Fathers (Nicene) and of all holy and universal Synods in general, and by the consent of all approved doctors of the Catholic Church"; and more particularly, "We have received the five holy and general Councils," &c.

681.—The conversion of the South Saxons by Wilfrid of York.

687.—The Isle of Wight converted, which completes the evangelization of the Anglo-Saxon kingdoms.

690.—Willebrord of Northumbria and twelve companions set out on a missionary enterprise to the continent, and are sent by Pepin to evangelize Frisia.

716.—The monks of Iona adopt the continental Easter, &c.

719.—Winfred (St. Boniface), born at Crediton, went forth to be the Apostle of Germany.

722.—Glastonbury refounded by King Ina.

731.—Bede's Ecclesiastical History closes with this year. He died 735.

735.—**York made a metropolitan see,** with the dioceses north of the Humber for its province.

830.—**The Heptarchy united into one kingdom under Egbert.**

832.—The Danish pirates first spent the winter in England.

870.—The heathen Danes plunder and burn the monasteries of Lindisfarne, Tynemouth, Whitby, Peterborough, Croyland, Ely, &c. Martyrdom of King Edmund.

871.—ALFRED THE GREAT, King.—England overrun by the Danes, and Alfred in concealment.

878.—Alfred's victory at Ethandune; the Danes are restricted to the east of England, and embrace Christianity.

884.—The Danes defeated by Alfred; half the country ceded to their rule on condition of being baptized.

912.—Neustria (Normandy) ceded to the Norman pirates. Baptism of Duke Rollo.
930.—ATHELSTAN extends his dominion over the whole of Cornwall.
960.—EDGAR.—Dunstan, Archbishop of Canterbury. Revival of religion.
1011.—The Danes take Canterbury, and kill Archbishop Elphege.
1016.—The kingdom partitioned between Edmund and Canute.
1049.—Hildebrand becomes the soul of the papal policy.
1065.—Consecration of Westminster Abbey.
1066.—WILLIAM I.—**The Norman Conquest.**
1070.—The Scottish Churches under the influence of Queen Margaret (sister of Edgar Atheling) adopt the customs of the English Church.

THE MEDIÆVAL PERIOD.[1]

The Norman Conquest resulted in two important modifications: (1) in the relations between the English Church and the Churches of Western Christendom, and (2) between the Church and the State. Hitherto the Church of England had been *autocephalous*, i. e. while in full communion with the other Churches of the West it had been independent of them. In the ecclesiastical constitution of England the dioceses had been grouped into two provinces: the Archbishop of Canterbury was the metropolitan of the southern province, and the Archbishop of York of the northern province; the Archbishop of Canterbury was also Primate of all England, and at one time exercised a Primacy also over the Churches of Scotland, Ireland, and the Isles adjacent, and was sometimes styled Patriarch; he had no ecclesiastical superior. The Bishop of Rome had, since the days of the Carolingian emperors, been recognized as the Patriarch of continental Europe, but, as the

[1] Quoted, with some subsequent paragraphs, by permission, from the 'Dictionary of the Church of England,' S.P.C.K.

authority of the Frank empire, so consequently that of the Bishop of Rome, had not extended over these Britannic Islands.

Papal Patriarchate.—Just before the Conquest, however, under the influence of Hildebrand, the Bishops of Rome were extending their pretensions; and the foreign ecclesiastics appointed by Edward the Confessor were not concerned to maintain the ancient independence of the English Church; on the contrary, they were disposed, in their new character of English bishops, to continue to recognize the allegiance to Rome in which, as continental ecclesiastics, they had been trained; so that the ecclesiastical independence of England was already undermined when the Conquest placed William on the throne, and William placed Lanfranc in the Primacy, and king and archbishop recognized the patriarchate of Rome. It was this which opened the door to all the future encroachments of Rome upon the independent rights of the English Crown and the English Church.

Ecclesiastical Courts. — Hardly less important than the alteration in the relation of the Church of England to that of Rome was the alteration which William made in the relation of the State to the Church, by the separation of the Civil from the Ecclesiastical Courts. He prohibited the bishops from entertaining secular pleas, and the sheriffs from interfering with the proceedings which belong to the bishop. The result was to place the Church in a position of privilege, which largely conduced to the growth of its influence in the succeeding century, and which it retained until the Reformation.

Royal Supremacy.—Still, in his personal relations, both with the papacy and with the National Church, William took a clear and firm attitude. Between the rival popes, Alexander and Benedict, he claimed the right to recognize him in whose favour he should

decide. He refused the claim to fealty made by Gregory VII. He prohibited any legate from exercising authority in England, or any appeal being made to Rome, without his license. He did not allow the National Church Councils to enact or prohibit anything but what had been first approved by himself; and he kept the nomination of the sees and great abbacies in his own hands.

Revival of Monachism.—The Normans gave a new impulse to the monastic institution in England. The Revised Benedictine Orders of the continent had led to a great revival of learning and religion there. Lanfranc had been Abbot of the Norman abbey of Bec; Anselm succeeded him at Bec, as afterwards in the see of Canterbury. William and Matilda had built two great abbeys at Caen. The king and his nobles founded many religious houses on their new English estates, and for a century or more after the Conquest this was the form in which the religious zeal of the wealthier classes showed itself, partly at the expense of the ancient Saxon endowments of parishes, which were in very many cases given to swell the revenues of the monks and nuns. The Normans introduced also a new and grander style of architecture, and filled the land not only with castles, but with great monasteries and stately churches of stone on a grander scale than the Saxon buildings.

The Quarrel of Investiture.—The twelfth century is marked by the strife between the Crown and the Mitre. First the quarrel of Investiture, between Anselm and Rufus and Henry I., the subject of which was whether the king or the pope should control the election of bishops. A compromise denied to the king the right of investiture by the delivery of ring and staff into the spiritual office, but reserved to him the right of admission by homage into the temporalities of the see. The

substantial victory remained with the king, for at first, by his influence with the chapters, and before long by a letter which accompanied the *congé d'élire*, he retained the practical nomination.

The Constitutions of Clarendon. — The second quarrel was that between Henry II. and his archbishop, Becket, and the subject of it was the exemption which the clergy claimed from the jurisdiction of the royal courts. If it seems, on one hand, that the king was right in demanding jurisdiction over all men and in all causes within his dominions, it must be remembered, on the other hand, that the right to be judged in their own courts had been given to the clergy at the Conquest; and that in those days of tyranny and injustice the privilege was one which its possessors were prudent in seeking to retain. The murder of the archbishop, as the result of some hasty words of the king, created such a state of feeling that the king was obliged to yield, and the Church retained the privileges in dispute till the time of Henry VIII.

The Surrender of King John.—The papacy obtained a complete victory in the next generation, when John surrendered his crown into the hands of Pandulf the legate, and received it again as the pope's liege man, bound to fealty and tribute. Yet in this reign Stephen Langton, at the head of the barons, wrung the great charter from John, and another charter which secured to the Church the right of canonical election. Henry III., accomplished but feeble, thought himself obliged to act upon his father's concessions to the pope, and allowed legates to ride over England in regal pomp, and plunder the Church of its treasures, and dispose of its benefices.

The Reaction.—The great event of this reign is the contest of the barons against the Crown for constitutional freedom. In all these struggles for

the liberties of the people the Church took a prominent and influential part. Archbishop Stephen Langton had headed the confederacy of the nobles against John. St. Edmund of Canterbury was the adviser of the banishment of the foreign favourites of Henry III. Grostête, Bishop of Lincoln, was the bosom friend and adviser of Simon de Montfort. After the king had fallen into the hands of the barons at the battle of Lewes, Berkstead, Bishop of Chichester, with Simon de Montfort and the Earl of Gloucester, were placed by the Parliament of 1254 at the head of the constitutional government, and St. Thomas of Cantilupe (the last canonized Englishman) was the Chancellor of this baronial regency.

The thirteenth century was **a great architectural period**; and a new style, with pointed arches and a soaring upward tendency of lines, symbolized the energy and grand aspirations of the life of the period. This age was the age of civic life; the age of the war of the barons and the prelates for constitutional government; of the organization of civic life in guilds and corporations. The monastic institution had culminated in the last age. The great buildings of this age were not castles and monasteries, but cathedrals and churches. Nearly every one of the Norman cathedrals was in whole or in part rebuilt during this period on a grander scale. This marks the gradual recovery by the secular clergy of their place as the active ministers of religion among the people, while the monasteries had become great schools of learning and religion, great and enterprising landlords. This same thirteenth century saw the foundation of **the Orders of Friars,** who spread so rapidly over Europe, and effected for a time a revival of religion like that of which Wesley and Whitfield were the prime movers in a later age.

The great characteristic of the **fourteenth century** is the growth of the middle class into wealth and consideration, through the success of agriculture and commerce. The friars, after half a century of wonderful success, had begun to display the inherent faults of the system, and to fall into disrepute, and men's thoughts were strongly turned in the direction of a general reform of the abuses of the Church. This feeling is represented in our Church history by the name of **Wiclif**, its extreme representative, and by the wide spread of Lollardism after his death. **The Crown took the steps within its province to force back the papacy from the encroachments it had made upon the rights of the Crown and the liberties of the National Church; and on the other hand it took steps to regulate the relations of the Crown to the National Church.** The **statute of Mortmain** in 1279, enforced by similar acts in the subsequent reign, forbade the further acquisition of landed property by the Church without the royal assent. The Parliaments of Edward I. and II. repudiated the pope's claim to fealty. Edward I. compelled the clergy to pay taxes to the Crown by the threat of outlawry. Edward III., by the **statute of Provisors** (1350), protected the rights of patrons of ecclesiastical benefices against the rapacity of the papal court. In 1353 the **statute of Premunire** forbade any papal bulls to be introduced into England without the king's assent, under pain of outlawry, confiscation, and banishment. In 1367 the king refused to pay the arrears of tribute entailed by the surrender of King John; and in 1399 the Parliament declared that "the Crown and realm of England had been in all time past so free, that neither pope nor any other outside the realm had a right to meddle therewith."

In the **fifteenth century the Wars of the Roses** distracted the country, destroyed the old feudal

houses, and greatly augmented the power of the Crown. The monasteries had perhaps ceased to confer benefit on the Church and realm proportioned to their wealth; the friars, fallen from their first purity and usefulness, had sunk into disrepute, and diminished in numbers and influence; the secular clergy were not distinguished for learning or zeal, and the state of religion was altogether languishing.

The century was marked by efforts to effect **a general reform of the Church** "in its head and members," but the councils at Pisa (1409), Constance (1414), Basle (1431), and Florence (1438) were frustrated by the intrigues of the papal court; and on their failure, various nations took such measures of domestic reform as they could. The steps taken in England in this direction by the great Cardinal-minister, Wolsey, will find place more conveniently in the history of the Reformation.

This Mediæval Period **includes the whole history of the organic connection of the Church of England with the Roman See.** It did not exist before the Norman Conquest. Then for the first time the Church of England put itself under the patriarchal authority of the See of Rome, stringently limited and defined. The Roman See encroached beyond these limits upon the liberties of the Church and Crown, and this encroachment reached its maximum in the reigns of John and Henry III. It was resisted by the Edwards, and sharply curbed by the Statutes of Provision and Premunire. The history of its repudiation belongs to the Reformation period.

The principal **doctrinal corruptions** which were repudiated at the Reformation were introduced during this period.

During all this period, from Lanfranc to Wolsey,

the Church supplied the sovereign with his chief advisers, and with many of his principal ministers for the administration of the government.

Principal Events.

1070.—WILLIAM I.—A Synod at Winchester, presided over by two papal legates, deposed Stigand from the archbishopric on various pretexts. Some other bishops were deposed on the ground that their consecration by Stigand was invalid.

1071.—Lanfranc consecrated archbishop.

1073.—Hildebrand made pope as Gregory VII. (died 1085).

1075.—At a Synod at London several sees were transferred to the principal towns in their dioceses.

1087.—WILLIAM II.

1089.—Death of Lanfranc. The see kept vacant by the king for nearly four years.

1093.—Anselm consecrated archbishop.

1096.—The First Crusade. Robert, Duke of Normandy, was one of the Crusaders. Jerusalem taken July 15, 1099. The quarrel on the investiture of bishops occupied the latter part of this and beginning of the next year.

1100.—HENRY I.

1107.—Settlement at a Synod at London of the **Right of Investiture**; the king not to invest a bishop by the presentation of the staff and ring (which had the appearance of conferring the office), but the bishop to do homage for the temporalities. It was settled also that the bishop should be freely chosen by the chapter and the abbot by the convent, but in the presence of the king.

1113.—St. Bernard founds the Cistercian Order.

1147.—The Second Crusade.

1162.—Thomas Becket consecrated archbishop (on Trinity Sunday). The Constitutions of Clarendon refused by Becket. The most important of them were: that beneficed clergymen should not leave the realm without the king's leave; that no tenant-in-chief of the king should be excommunicated without the king's knowledge; that no villein should be ordained without his lord's consent; that a criminous clerk should be tried by the king's court, and that the Church should not protect him from punishment. On the other hand, the ecclesiastical courts were to retain their jurisdiction subject to the right of the *Curia Regis* to decide what matters were properly

to be decided by them. No appeal to Rome to be allowed without the permission of the *Curia Regis*.

1170.—Martyrdom of Becket, Dec. 29.

1180.—RICHARD I.

1189.—The Third Crusade. King Richard one of the Crusaders.

1198.—Innocent III. Pope (to 1216). Under him the papal pretensions reached their highest point.

1199.—JOHN.

1205.—Stephen Langton forced by the pope into the Archbishopric of Canterbury in opposition to the king's nominee.

1208.—The pope sought to coerce John into receiving Langton as archbishop by placing the kingdom under Interdict, which lasted for five years.

1209.—The king, still resisting, was excommunicated by the pope.

1213.—The King of France having, on the pope's invitation, invaded England in order to dethrone John and seize the kingdom, John yielded and surrendered the kingdoms of England and Ireland to the pope as his suzerain.

1215.—June 15, John signed Magna Charta: "We have granted to God, and by this our present Charter have confirmed for us and our heirs for ever, that the Church of England shall be free and shall have her whole rights and liberties inviolable."

1216.—HENRY III.—Death of Pope Innocent III.

During the greater part of this reign the popes treated England as a vassal kingdom, and with the king's connivance infringed in many ways the liberties of the English Church; sent legates *a latere* who held synods and made Constitutions (Canons); presented foreigners to benefices of all kinds, and exacted large sums of money from the clergy. At the same time the king and his foreign favourites were infringing the civil liberties of the nobles and people. Simon of Montfort at length roused the barons to open resistance, while Grostête, Bishop of Lincoln, headed the clergy in opposition to the encroachments and exactions of the popes.

1220 and 1224.—Introduction of the Dominican and Franciscan Friars into England.

1237.—Cardinal Otho sent to England as legate *a latere;* held a synod which made a body of Constitutions.

1248.—The Fourth Crusade (till 1254); St. Louis of France its leader. England took no part in it.

1272.—EDWARD I.—In this reign both in England and in the continental nations there was a powerful reaction on the

part of sovereigns and people against the pretensions of Rome, and the sovereigns began to assert their authority over their native Churches.

1279.—The first **Act of Mortmain** (the dead hand) was passed, making it illegal to give property to the Church without the king's permission, on the ground that land in the hands of the Church was no longer liable to the feudal dues. The Act was 13 Edw. c. 32; and was followed up by other amending Acts, 18 Edw. c. 3; 20 Edw. in Stat. I., iii.; 25 Edw. c. 36; 27 Edw. p. 131.

1296.—Pope Boniface VIII., who pushed the claims of the independence of the Church to the highest point, issued a Bull *Clericis laicos*, forbidding the clergy to pay taxes to any layman. At the end of the year, when the king summoned a Parliament and asked for a grant, Archbishop Winchelsea declined, on the part of the clergy, to make any grant. The king directed the Chief Justice to announce that since the clergy refused to contribute to the expenses of the king's government, they were outside the king's protection, were in short outlawed and at every man's mercy. The pope compromised by giving the English clergy leave to tax themselves and grant it to the king.

1299.—Pope Boniface claimed Scotland as subject to the Roman See—the Scots had appealed to him for protection—and forbade the king to invade them.

1301.—The Parliament assembled at Lincoln replied that "Scotland had never belonged to Rome, but had been held to be a fee of the English crown. That the king is not obliged to own the jurisdiction of the Roman court with respect to that or any other temporal matter whatever. That the king cannot suffer his rights to be called in question, nor would he send any Embassy on the subject, which would be to the lowering of the royal dignity, and subversion of the liberties, laws, and ancient customs of the country, which they were bound by oath to maintain, and were prepared to defend to the utmost of their power."

1305.—The papacy was removed to Avignon, where it continued seventy years, under the influence of the kings of France.

1307.—EDWARD II.

1316.—The action of the Government in gradually restricting the former liberties of the Church, called forth a petition to the king, setting forth the grievances and rights of the Church. The king's answer, redressing some grievances

and passing over other complaints, is contained in the Statute called Articuli of Edw. II. c. 1.

1321.—The **Statute of Premunire** was passed, forbidding appeals to Rome, under penalty of forfeiture of goods and imprisonment at the king's pleasure.

1324.—Adam de Orlton, Bishop of Hereford, being accused of high treason and brought before the King's Bench, the Archbishops of Canterbury, York, and Dublin came into court with their crosses erected, and carried off the bishop. The king seized his estates, but allowed him to remain in the custody of the Archbishop of Canterbury, who afterwards made his peace with the king. It is the first instance in England of a bishop brought to trial in the temporal courts.

1327.—EDWARD III.

1344.—The king issued a Proclamation against "Provisors." (The popes assumed to provide for protégés by appointing them to benefices on the next vacancy, regardless of the rights of the lawful patrons. The persons thus nominated were called Provisors.)

1348.—The plague called the Black Death swept away probably more than half the population.

1350.—The **Statute of Provisors** passed, making it unlawful for the pope to act as above. The reason given is that "the kings in times past were wont to have the greatest part of their Council of prelates and clerks," and that the nomination of foreigners to so many benefices "unfurnished the council board." It was not at once effective, and was re-enacted subsequently.

1353.—Another Statute of Premunire, forbidding to draw any out of the realm, on plea whereof the cognizance pertains to the King's Courts, or of things whereof judgments are given in the King's Courts, on pain of outlawry, forfeiture, and imprisonment at pleasure.

1362.—The publication of 'Piers Ploughman.'

1367.—Since Edward III. came to the throne he had ceased to pay the annual tribute of 1000 marks which John had engaged to pay for himself and his successors. Being informed that the pope designed to call him to Rome to answer for his default, he laid the matter before Parliament, which unanimously replied that John had no power to bring the kingdom under such servitude and subjection without the consent of Parliament, and that if the pope should attempt anything against the king by process, the king and all his subjects would resist with all their force.

1368.—Archbishop Simon Langham having accepted the Cardinalate without the royal consent, the king seized

the temporalities of the see; the archbishop resigned his see and went abroad.

1371.—Parliament, under the influence of the baronial party, declared prelates unfit to hold offices of state. William of Wykeham, the Bishop of Winchester, who was Chancellor, and others, were dismissed for a short time: it was the only time from the Saxon conversion to the seventeenth century that some of the principal offices of state were not held by clerics.

1372.—Death of Thurston, Archbishop of York. He published a Manual in English for the instruction of his diocese, being an exposition of the Creed, the Lord's Prayer, and the Ten Commandments.

1376.—Parliament drew up a complaint that "the pope's avarice was altogether without reason and bounds, and might justly be looked upon as the plague and bane of the nation."

1377.—RICHARD II. About this time **Wiclif** began his career. In the fourteenth century the mind, not only of England but of Europe generally, was agitated by the rise of opinions adverse to the existing state of things both in Church and State. The movement was no doubt provoked by existing abuses in Church and State, and aimed at reformation. But sound objections were mixed up with errors of a still more dangerous nature, and schemes for the reform of abuses often took a shape which threatened destruction rather than reformation. In England the movement obtained the name of **Lollardism**; it spread very widely among the people, and had its adherents in the higher classes. Wiclif was its most learned defender. John of Gaunt, Duke of Lancaster, and the baronial party used it in the political party strife of the time, seeking to diminish the power and wealth of the Church. We see one side of the movement in the rebellions of the Commons against the abuses of the feudal system, and another side in the endeavours to obtain a reform of the Church "in head and members" by the Councils of Pisa, Constance, Basle and Florence. In England its high-water mark is seen in the formal petition of the House of Commons to "disendow" the Church, and the high-water mark of resistance in the Act *de heretico comburendo*. The Wars of the Roses turned men's thoughts into new channels, and Lollardism as a political party died out; but we find its heretical opinions still surviving, and an unhappy fanatic brought to the stake for them occasionally down to the time of the Reformation.

1380.—Translation of the Bible into English by Wiclif.
1381.—Wat Tyler's rebellion.
1382.—A council of bishops condemned Wiclif's doctrine. In the next year Wiclif appeared before the prelates at Oxford and gave explanations. He was dismissed and died soon afterwards.

1390. 1391. 1393. } The three great statutes of Provisors, Mortmain, and Premunire were re-enacted and strengthened.

1399.—HENRY IV.
1400-1.—The Statute *de heretico comburendo*, for the burning of heretics, passed. W. Sautre, a priest, suffered under it in 1401, Sir J. Oldcastle in 1407, and a few others.
1404.—In answer to an application for supplies, the Commons petitioned the king to confiscate the revenues of the Church, which, they represented, were sufficient to support 15 earls, 1,500 knights, 6,200 esquires, and 100 hospitals. The king was averse to the revolutionary doctrines of the Lollards, and sought the support of the Church.

1413.—HENRY V.
1422.—HENRY VI.
1461.—EDWARD IV.
1483.—EDWARD V.
" —RICHARD III.
1485.—HENRY VII.

} In this century the intrusions of Rome upon the liberties of the Church were reduced within narrow and customary limits; Lollardism died out. First the French wars, and then the civil wars, occupied the thoughts of men. Learning, religion, and morality gradually deteriorated.

THE REFORMATION PERIOD.

The Causes of the Reformation.—The nations of Europe had long cried out for a reform of the Church "in its head and in its members," *i.e.* not only in the corruptions of the Roman court, but in the abuses of the national ecclesiastical administrations. Rome had been compelled, by the urgency of sovereigns and people, to summon the Councils of Pisa, Constance, Basle, and Florence, with a view to a general and thorough reform of these corruptions and abuses, but the skill of the court of Rome and the reluctance of the many influential

people who profited by the existing state of things had frustrated the efforts of the reforming councils. The sovereigns did what they could by the exercise of their own authority to mitigate some of the worst abuses in their several dominions, but the mass of them still remained.

The Revival of Learning.—Towards the end of the fifteenth century the feeling grew stronger in favour of reform, and reform of a more general and deeper character. The revival of the ancient learning of Greece and Rome had given birth to a new spirit in the mind of Europe; a disposition to throw off traditional habits of thought and action, to inquire boldly into everything, to assert individual freedom. A new cry arose, not only for the reform of administrative abuses, but for inquiry into the truth of doctrine, and the authority of ecclesiastical institutions. The persistent opposition of the court of Rome to all reform led to the consideration of the question of asserting the independence of national Churches. Some of the princes of Germany broke with Rome. King Francis of France and Henry of England held out threats of doing it, and at length Henry carried out the threat.

The English Reformation effected from within and by Legal Methods.—No doubt the dissatisfaction of King Henry VIII. with the diplomatic vacillation and delay of the Roman court in dealing with the question of his divorce from Katharine of Arragon had its influence in determining the king to take the final step of breaking with Rome. And it might have been difficult for the Church of England to have recovered its freedom from the papal yoke without the concurrence of the State. But Henry, powerful and arbitrary as he was, could not have ventured upon such a step without the general concurrence of the Church and nation.

This is the peculiar feature of the English Reformation as compared with the shape which the same general movement took in other countries: that while in France, for example, people tried to effect a reformation in spite of the authorities in Church and State, and were driven into forming a reformed body outside the ancient ecclesiastical organization, in England the authorities in Church and State undertook to effect the reformation; and, acting together in a legal way, they succeeded in reforming the Church from within. Various steps of reform were proposed and discussed in the synods of the Church; at the same time they were proposed and discussed in the Privy Council, and in Parliament; the Church and the State working each in its own sphere, according to its proper legal forms, and in constitutional agreement.

There was no Break of Continuity.—It is a popular error that the English Reformation was effected by turning out of the Church one set of men who held the old opinions, and bringing another set of men in who held the new opinions. It is the fact that not a single bishop or clergyman was turned out by Henry VIII., or resigned, in consequence of the reforms then made. The men stayed where they were, but gradually changed their opinions. Neither is it true that this was because they were unprincipled men who clung to their livings at the expense of their convictions; they were educated and intelligent men, who shared in the general movement of the age in favour of reform. In our own time we have seen a reform of abuses and a change of opinions and practices in the Church, which ought to help us to understand what took place at the Reformation. The condition of the Church now is wonderfully different from what it was fifty years ago; the change has not been brought about by turning one set of men out and bringing another

set in, but by the gradual growth of opinion in the existing men. And just as in our time these changes have been chiefly introduced by the clergy themselves, so in that time the clergy were the leaders in the reform. While opinions were maturing, and before any actual steps were taken, it was the Dean of St. Paul's (Colet), preaching before the Convocation of the Clergy, who sounded the first clear trumpet note of the coming reform. The College of Augustinian Friars at Cambridge was the headquarters of the early stage of the reform movement. The chiefs of the reform movement were the Archbishop of Canterbury (Cranmer) and the Bishop of London (Ridley); and the most popular preacher of the Reformation, who had the honour to share with them the death of martyrdom, when the sovereign tried to turn back on the Reformation, was Latimer, bred a friar, and made a bishop by Henry VIII. during the progress of the reform movement. Perhaps the most remarkable illustration of the absence of violence in the transition is that in forming new sees, by turning some of the old monasteries into the new cathedrals, in several cases the old abbot was consecrated as the new bishop, or the new dean, and some of the best of his monks were taken for the prebendaries of the reformed institution.

The Four Stages of the Reform.—The Reformation was not done at a stroke; it was a gradual growth which occupied near fifty years, and divides itself naturally into four different periods, which are defined by the four reigns of Henry VIII., Edward VI., Mary, and Elizabeth, and are strongly marked by different characteristics.

1. In the time of Henry VIII. the motive of the English Reformers was to return as far as possible to the constitution, doctrine, and discipline of the early Church, as set forth in the Scriptures, the first

four general councils of the undivided Church, and the ancient Fathers. It was an independent movement on the part of the bishops and theologians of the English Church, though not uninfluenced by the contemporary publications of Erasmus and Luther, and was effected by the joint action of the Convocations and Parliament.

2. Under Edward VI., or rather under the authority of the puritanical Protector, the course of the Reformation in England fell under the influence of the foreign ultra-reformers Calvin and Zwingle, and was hastening too far in the direction of the Genevan model. It was the fear of this which reconciled many to—

3. The reaction of Mary's reign back again towards Rome, and—

4. On the accession of Elizabeth made many of the bishops and dignified clergy cling to the re-established connection with the rest of Christendom, as a safeguard against the recurrence of extreme changes. The abhorrence of the tortures and burnings of Mary's reign, however, had set the hearts of the people vehemently against any reconciliation with Rome; the great mass of the clergy and the people stood firm to the Reformation; and the wisdom of Elizabeth and her advisers, Cecil and Parker, finally established the Church on its present safe and moderate basis.

The Four Spheres of Reform.—We may conveniently arrange the reforms into four classes. 1. The resumption of the independence of the Church of England. 2. The administrative reforms. 3. The alteration of the relations of the Church of England to the Crown. 4. The reform of doctrines and superstitious practices.

1. **The Breach with Rome.**—The authority of the pope had been reduced again within very narrow limits for nearly two centuries before the

Reformation. It chiefly consisted at that time in the "confirmation" of the election of bishops, and the taking of large fees from them for so doing; the enforcement of firstfruits and tenths from the clergy; the granting of licences and dispensations, *e.g.* for marriage within the forbidden degrees; the papal jurisdiction was almost entirely reduced to that of a Court of Appeal in matrimonial and testamentary causes. The patriarchal authority had ceased to confer any benefit on the Church and nation: it was a pretext for the exaction of very large sums of money from the kingdom; and the Convocation of the Clergy in Archbishop Warham's time, 1532 (he came immediately before Cranmer), took the initiative by petitioning the king to try to negotiate with the pope for a reduction of his exactions from the clergy, and if unsuccessful to break with him altogether. The breach was effected in a regular legal way: the Convocations passed a resolution that "the Bishop of Rome had by God's Word no more authority in this kingdom than any other foreign bishop," and the Parliament passed an Act to prevent further payments to the pope, and to dispense with the pope's confirmation of bishops; another Act forbidding appeals from the English Ecclesiastical Courts to Rome; and the work was done.

2. **The Administrative Reforms.**—Of these the most far-reaching was the sweeping away of whole classes of the clergy. The mediæval clergy consisted of the monks; the friars; the bishops and beneficed clergy; and a crowd of chantry priests and chaplains who had grown up in later times. The Reformation made a clean sweep of three classes out of the four. First an Act of Parliament was obtained for the suppression of the smaller religious houses, viz. those whose income was less than £200 a year. This included all the friaries and a large

number of small monasteries and nunneries. Then the king attacked the larger monasteries one by one. He laid down, to begin with, the doctrine that the existing abbots and monks were not merely life tenants, but that they had a right to dispose of the property as if they held it in fee simple. Then he sent commissioners to treat with the communities; and by means of threats and bribes he induced the greater number to surrender their houses to the Crown. Some were concerned in the rebellion in the north; some were found guilty of treason on one pretext and another, and were got rid of by help of the hangman; one or two were turned out by simple force; then the king assumed that the property of these monasteries was forfeited to the Crown, and took possession of it accordingly. Towards the end of his reign and the beginning of his son's, the hospitals, chantries, and guilds were also by Act of Parliament granted to the Crown, and a network of charitable institutions spread over the country was thus destroyed.

3. **The new Relations between the Church and the Crown.**—In Saxon times the Church and State in England had worked together in friendly and intimate alliance, without any attempt to make a distinction and separation between their respective spheres of action. William the Conqueror introduced a more scientific arrangement, by limiting the civil magistrate to secular matters, and leaving ecclesiastical persons and cases to the rule of the bishop. This abandoned to the prelates a vast authority. It was the fashion of the times. There were all sorts of separate jurisdictions. Every baron exercised rule over his dependents, every corporate borough over its inhabitants, and so William gave the bishops jurisdiction over all their clerics—down to the lowest of the minor orders; and in all causes in which a clergyman was one of

the parties; and over all spiritual causes, which included causes matrimonial and testamentary.

It had been the policy of Henry II. to bring these separate jurisdictions under the authority of the Crown; and the attempt to diminish these liberties of the Church had been the cause of the quarrel between that king and Archbishop Becket.

Now, Henry VIII. resolved to accomplish that in which Henry II. had failed. It was accomplished by an act of outrageous tyranny, under the form of law. Wolsey, years before, with the king's consent had obtained power from the pope as legate *a latere* to call a synod of the whole Church of England, with a view to measures of reform. The clergy obeyed his summons, but did not like the proceeding, and ultimately nothing came of it, and the synod was dismissed. Now, Henry ordered his attorney-general to file a bill against the whole body of the clergy for having committed a breach of the Act of Premunire in having attended that synod, and made it known to them that unless they came to terms with him he would leave them to the mercy of the law. Under this compulsion the clergy submitted to pay an enormous fine, and to surrender their constitutional liberties into the king's hands, as will appear more in detail in the account of the Acts of Convocation and of Parliament by which the surrender was legally effected (see pp. 61—63).

4. **The doctrinal errors and superstitious practices** which were corrected at this time had nearly all arisen since the Norman Conquest. They were such as the cultus of the B. Virgin Mary, the theory of transubstantiation, the practice of communion in one kind, the theory of purgatory, and the consequent abuses of masses for the dead and pardons, the worship of saints, with the superstitions of pilgrimages and relic worship, the abuse of pen-

ance, and others. These were dealt with partly by the revision of the services and offices of the Church, partly by the publication of authoritative books of instruction, as, 'The Necessary Doctrine and Erudition of a Christian Man'; partly by the putting forth of Articles of Religion.

The following are the principal steps in the Reformation, in their chronological order.

Principal Events.

1511.—Dean Colet's sermon before Convocation, on the need of reform.

1516.—A revised breviary issued, expurgated from all mention of the Bishop of Rome and of saints not mentioned in Holy Scripture.

1523.—Wolsey, with the king's licence, summons a Legatine Council for the reformation of the Church.

1525.—Tyndale's translation of the New Testament published at Cologne.

1529.—Wolsey's disgrace and death. Sir Thomas More appointed Chancellor. In his speech at the opening of Parliament he mentions the need of ecclesiastical reform.

1531.—The clergy, threatened by the king with the penalties of Premunire, make submission. By an Act of both Convocations they make a grant of money to the king, and acknowledge the king to be "supreme head of the Church of England, so far as is allowed by the law of Christ." The title Head of the Church was first introduced, it is said by the king's desire, into the preamble of this Act of the southern Convocation, which voted the fine demanded by the king as a condition of his pardon of the Premunire. The words first used were, "of the English Church and clergy, of which the king alone is protector and supreme head." Both houses of Convocation declined to accept the words, and the king gave way so far as to consent to the insertion of the saving words, "the king alone *after God* is protector." The Convocation still refused to accept a phrase so liable to be misinterpreted, and the further alteration was suggested on the part of the king, "of the English Church and clergy, whereof we recognize his majesty as the sole protector, the only and supreme governor, and even, so far as the law of Christ will allow, the supreme head," and

in that form it was passed. The Convocation of York assented to the phrase unwillingly, and with a protest by Tunstal, Bishop of Durham, who presided, in the vacancy of the see of York. (See 'Dict. of Ch. of Eng.,' under Royal Supremacy.)

1532.—The bishops and clergy in Convocation petition the king for an Act of Parliament to discontinue the payment of Annates to the pope, and for a commutation of the firstfruits, suggesting that if the pope refused, England should withdraw from the Roman obedience An Act against Annates (23 Hen. VIII. c. 20) was accordingly passed, with power to the king to hold it back in prospect of a compromise with the pope. [It came into operation two years afterwards.]

A **Bill of Complaints** was presented by the Commons (probably at the instigation of the king) against the abuses of the Ecclesiastical Courts; the chief complaint being the making of canons without royal or lay assent. The Convocation's answer to the bill was declared insufficient. Three propositions, known as **the Submission of the Clergy**, were assented to by Convocation: 1. Convocation only to assemble by the king's command, and no canons to be valid without the royal assent. 2. A reform of the canon law to be undertaken by a Royal Commission of the bishops and thirty-two others. 3. The ancient laws of the Church not inconsistent with the laws of God and of the king to stand good, with the king's assent and authority.

1533.—An Act was passed (24 Hen. VIII. c. 12) for **the restraint of appeals to Rome**. It enacts that neither the sovereign nor the subjects of this realm shall ever thereafter sue to the pope for licences, dispensations, &c., or any other instruments or writings of what kind soever for any cause whatever. That such dispensations, faculties, &c., shall be henceforth granted to the sovereign and his subjects by the Archbishop of Canterbury, provided nothing shall be granted that is repugnant to the law of God, or has not been customarily granted formerly by the Bishop of Rome. The 19th clause is important: "Provided always that this Act nor any thing or things therein contained shall be hereafter interpreted or expounded, that your grace, your nobles and subjects intend by the same to decline or vary from the congregation of Christ's Church, or any things concerning the very articles of the Catholic faith of Christendom, or in any other things declared by Holy Scripture and the Word of God necessary for your and their salvation,

but only to make an ordinance of policies necessary and convenient to repress vice, and for good conservation of this realm in peace, unity and tranquillity, from rapine and spoil, ensuing much the old ancient customs of this realm in that behalf; not wanting to seek for any relief, succours or remedies for any worldly things or human laws, in any cause of necessity, but within this realm, at the hands of your highness, your heirs and successors, kings of this realm, which have and ought to have an imperial power and authority in the same, and not obliged in any worldly causes to any other superior." [The subsequent Act of Submission gave a final appeal to the king in Chancery.]

On the death of Warham (1533) Cranmer was made archbishop.

March 30: the archbishop pronounced sentence that the king's marriage with Katharine had been null and void from the beginning.

The king married Anne Boleyn.

534.—The Convocation of Canterbury (March 31) and of York (May 5) formally declared that "**the Bishop of Rome hath no greater jurisdiction conferred on him by God in this kingdom of England than any other bishop.**" This was signed by the clergy and by the monks generally.

An **Act for the Submission of the Clergy** (25 Hen. VIII. c. 19) was passed, embodying the submission already made by Convocation in 1532.

The Act further enacted that all canons ecclesiastical which were in force at the time it was passed, should continue in force (provided they did not clash with the laws of the realm or the king's prerogative) until further legislation abolished them. [That further legislation never took place, and consequently the ancient canon law of the Church of England still holds good where it is not contrary to the statute law, and does not interfere with the rights of the Crown.]

The power to appoint these Commissioners was renewed by 27 Hen. VIII. c. 15, and again in 1544, but was not acted upon. In the reign of Edward VI., 1551, Commissioners were appointed, and they drew up the *Reformatio Legum Ecclesiasticarum;* but this was never legalized.

534.—The **Annates Act** made in 1532 (23 Hen. VIII. c. 20) was proclaimed and supplemented by another (25 Hen. VIII. c. 21), which again was confirmed in 1536 (by 28 Hen. VIII. c. 16), which abolished all

obligatory payments to the pope, and at the same time defined the mode in which bishops were hereafter to be made without confirmation by the pope. It enacted that no person thenceforward should be presented by the Bishop of Rome, nor apply for bulls from him. That the king may grant to the chapter a licence to elect, with a letter missive containing the name of the person to be elected. That if the chapter should refuse or delay beyond twelve days to elect the person named, and if the bishops should refuse to consecrate within twenty days, they shall incur the penalties of the Statutes of Provision and Premunire. [This is the statute under which bishops are still elected. The licence to elect was abolished by 1 Edw. VI. c. 2, and both the Act of Henry and that of Edward repealed by 1 Mary, c. 2, and 1 Phil. and Mary, c. 8, but that of Henry was revived by 1 Eliz. 1.]

The Act of Supremacy (26 Hen. VIII. c. 1) gave a Parliamentary sanction to the acknowledgment which the clergy in Convocation had made of the royal supremacy. The Act recites that, "Albeit the king's majesty justly and rightly is and ought to be the supreme head of the Church of England, and so is recognized by the clergy of this realm in their Convocation" [therefore the title is asserted in the Act in the sense which the limitations assigned to it in Convocation], "yet nevertheless for corroboration and confirmation thereof, and for increase of virtue in Christ's religion within this realm of England, and to repress and extirpate errors, heresies and other enormities and abuses heretofore used in the same; be it enacted by authority of this present Parliament, that the king, our sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed the only supreme Head on earth of the Church of England called *Anglicana Ecclesia*, and shall have and enjoy, annexed and united to the imperial crown of this realm, as well the title and style thereof as all the honours and dignities, pre-eminences, jurisdictions, authorities, immunities, profits and commodities to the said dignity belonging and appertaining; and that our said sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority to visit, repress, redress, reform, order, correct, restrain and amend all such errors, heresies, abuses, contempts and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed—most to the pleasure of Almighty

God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity and tranquillity of this realm—any usage, custom, foreign laws, foreign authority, prescriptions, or any other thing or things to the contrary hereof notwithstanding."

In the same year an Act (36 Hen. VIII. c. 13) was passed, which made it high treason "to imagine, invent, practise, or attempt any bodily harm to be done to the king's most royal person, the queen's, or their heirs apparent, or to deprive them or any of them of the dignity, title, or name of their royal estates," &c. Under this Act More and Fisher and many others suffered, who objected to the extravagant interpretation which was put upon the new title of Supreme Head of the Church. [This Act was repealed immediately on the accession of his son by 1 Edward VI. c. 12.]

Convocation addressed the king in favour of a new translation of the Bible, and Cranmer put the work into the hands of the bishops.

535.—Coverdale's translation of the Bible printed.

Fisher, Bishop of Winchester, and Sir Thomas More executed.

535-6.—An Act of Parliament (27 Hen. VIII. c. 28) for the **suppression of the smaller religious houses**, put all under the value of £200 a year into the hands of the king. This involved the suppression of all the friaries.

536.—Cromwell, as Vicar-General and Vicegerent (*i.e.* wielding the royal supremacy), orders the Bible to be placed in churches for common use.

Convocation agrees to **Ten Articles of Religion.** 'The Institution [*i. e.* Instruction] of a Christian Man,' a popular exposition of reformed doctrine, published.

537.—A final statute (28 Hen. VIII. c. 10) was passed against the pope's authority, supplementary to all the former Acts.

Matthew's Bible published.

539.—The reactionary **Act of Six Articles** passed. 1. Transubstantiation affirmed. 2. Communion in both kinds declared necessary. 3. Priests not to marry. 4. Vows of celibacy to be kept. 5. Private masses approved. 6. Auricular confession necessary.

Cranmer's Bible published.

The pope's Bull of Interdict and Excommunication published.

1540.—The second **Act of Dissolution of the religious houses** (31 Hen. VIII. c. 13) gave a "Parliamentary

title" to the estates of the greater monasteries which the king had seized during the last two years.

To facilitate the acceptance of this Bill, a previous Bill had been presented and passed (31 Hen. VIII. c. 9) empowering the king to create new bishoprics by his letters patent. He talked of founding eighteen new sees; in the end he only founded six.

1542.—Convocation ordered the Lessons to be read in English, and appointed a commission for the revision of the Service-books.

1543-4.—The Litany revised, translated into English, and ordered to be used in public worship.

1545-6.—An Act (37 Henry VIII. c. 4) placed the endowments of the universities, of all colleges of priests, and all the chantries and guilds, at the mercy of the king; commissioners were appointed to visit them, but the king's death, January 28, 1547 (in the 56th year of his age and the 38th of his reign), arrested their action.

1547.—Accession of Edward VI.

First Book of Homilies put forth.

An Act (1 Edw. VI. c. 12) repealing all Acts which had made anything treason in the late reign which was not before, and the Act of Six Articles, and the authority given to the king's proclamations, and the Acts against Lollards.

An Act (1 Edw. VI. c. 1) for Communion in both kinds.

An Act (2 Edw. VI. c. 2) that the *congé d'élire*, being but a shadow, should cease, and bishops should be named by the king's letters, and thereupon be consecrated. It also enacts that since all spiritual and temporal jurisdiction is derived from the king, summonses and citations in most ecclesiastical causes shall run in the king's name.

1 Edw. VI. c. 12 made it treason to affirm that the king is not Supreme Head on earth of the Church of England.

Cranmer, and probably other bishops, renewed their commissions for the exercise of ordinary jurisdiction, thus re-acknowledging the king as the source of such jurisdiction.

An Act gave the king all the chantries not seized by the late king, in spite of Cranmer's pleading for them to improve the state of the clergy.

All laws and canons against the marriage of the clergy annulled.

1548.—Some ancient customs, considered superstitious, put down.

The English "form of Communion," drawn up by Cranmer, appended to the Latin Mass, came into use.

Cranmer put forth a Larger Catechism (translated from the Latin of Justus Jonas).

1549.—The **First Reformed Prayer-book** (confirmed 2 and 3 Edw. VI. c. 1).

An Act (2 and 3 Edw. VI. c. 21) repealed laws against the marriage of the clergy, and again (5 and 6 Edw. VI. c. 12).

1550.—The Reformed Ordinal completed.

1552.—The **Second Prayer-book** issued (5 and 6 Edw. VI. c. 1).

The Protector Somerset executed; Dudley, Duke of Northumberland, took his place.

Convocation was sitting more or less continuously with Parliament, and the clergy must be taken as a rule to have been accessories in the above legislation.

1553.—Seizure of Church goods[1] to the king's use.

Bishops began to be nominated by the king's letters patent during their natural life or good behaviour, to exercise ecclesiastical jurisdiction, and perform all the other parts of the episcopal function that by the word of God were committed to bishops, and this they were to do in the king's name and by his authority. These patents were in effect presentations by the royal patron to bishoprics, with power to eject for ill-behaviour.

Forty-two Articles of Religion issued.

Queen Mary succeeds.

Gardner, Bishop of Winchester, made Lord Chancellor and Minister. Cranmer, Ridley, and Latimer sent to the Tower; many of the reformers fled.

A packed Parliament repealed the divorce of the queen's mother, and repealed all the laws made in King Edward's reign relating to religion. The services of the Church were ordered to be those commonly used in the last year of Henry VIII.

The Archbishop of York, Bishops of St. David's, Chester, and Bristol, deprived for marriage.

Bishops of Lincoln, Gloucester, and Hereford, consecrated under Edward VI.'s letters patent, dismissed for ill-behaviour. Ridley of London, Poynet of Winchester, and Scory of Chichester, removed as intruders to make way for the bishops still living who had been deprived by Edward VI.

Scory, Bishop of Chichester, at first renounced his

[1] Many of the Inventories of the plate, vestments, &c., of individual churches are accessible in the Exchequer Records.

wife, and did penance, but soon fled over sea. Barlow resigned Bath and Wells. Sixteen new bishops made.

1554.—A new Parliament. Convocation also summoned; deputed a Commission to Oxford to argue with Cranmer, Ridley, and Latimer. Condemned them as heretics.

Marriage of the queen with Philip of Spain in July.

The bishops visited their dioceses. Some of the clergy were deprived for being married.

A third packed Parliament.

Pole enters England as legate, November 24.

Both Houses of Parliament, by address to the queen, asked for reconciliation to the see of Rome. Pole gave the whole nation a plenary absolution. Parliament, by an Act (1 and 2 Phil. and Mary, c. 8), repealed all Acts since 20 Hen. VIII. against the pope's authority; but the present possessors of Church lands were secured. Pole, a learned, accomplished, and spiritual man, tried to effect a reformation of the clergy; declined to allow Jesuits in England.

1555.—Persecution began: **Rogers, Hooper, Ridley, Latimer and others burnt**; in all, in this year, 67, of whom 4 bishops and 13 priests.

1556.—**Cranmer burnt**, and others this year, to the number of 79. Pole made Archbishop of Canterbury.

1557.—Thirty-nine burnt this year, making total in the queen's reign of 277 burnt, besides those who were punished by imprisonment, confiscation, and fines; among them 5 bishops, 21 clergymen, 8 lay gentlemen, 84 tradesmen, 100 husbandmen, servants and labourers, 55 women, and 4 children.[1]

Death of the queen, Nov. 17; Pole died on the following day.

1558.—November 17: accession of Queen Elizabeth. The legislation of the reigns of Edward VI. and Mary may be regarded as in a sense parenthetical, and the ecclesiastical policy of Elizabeth as the logical continuation of that of Henry VIII.

Those imprisoned for religion were at once liberated,

[1] The persecutions of Mary's reign were due rather to the stern policy of Queen and Council than to the persecuting spirit of the bishops; in fact, "in the fourteen dioceses then filled, the bishops so used their influence as altogether to prevent bloodshed in nine, and to reduce it within limits in the remaining five."—(Sir J. Mackintosh.) The bishops were more than once rebuked by the Government for not proceeding with greater severity. The cruelty even of Bonner has been exaggerated by party writers; instead of seeking for cases of heresy he confined himself to the administration of the law against heretics within his own diocese; some who were sent to him from other dioceses he refused to have anything to do with. Dr. Maitland agrees with Hume in stating the number of legal murders committed in Mary's reign to be 277. Burnet reckons 284.

and the exiles for religion returned, and were regarded with great popular favour.

1 Eliz. c. 1 repealed the Repealing Act of Mary, but did not indiscriminately revive the legislation of Edward or of Henry; it carefully selected some of their Acts for revival, and left others unrevived; the general effect being to relax the rigid grasp of the Crown upon the Church, and to restore the Church to something of its former liberties.

1 Eliz. c. 2 is the Act of Uniformity, which revived the Second Prayer-book of Edward VI. (of 1552), with some small but important alterations in the direction of the First Book of Edward VI., and therefore in the direction of more catholic doctrine.

Of 15 surviving diocesan bishops (4 bishops had died just before Mary's death, and 6 just after), all, except Kitchen of Llandaff, refused the oath of supremacy, and were imprisoned, but soon liberated, except Bonner, White, and Watson. In all 14 bishops, 6 abbots, 12 deans, 12 archdeacons, 15 heads of colleges, 50 prebendaries, and 80 rectors (out of 9,400 parishes) refused to accept the new reform, and were deprived.

1559.—Visitors were sent throughout the dioceses to carry out the orders of certain Injunctions, which were those of Edward VI.'s reign, with some little alteration and some additions (*e.g.* the supremacy explained to mean that the Crown had sovereignty over all persons, and that no foreign power was to be acknowledged). A Communion table to be set where the altar formerly stood, but on sacramental days to be brought to the most convenient place in the chancel. The sacramental bread to be round, but thicker than the old "wafers," and with no figure on it.

5 Eliz. c. 23 provided for giving the aid of the temporal power in execution of the Church's sentence of excommunication, which involved imprisonment for not more than six months. The re-organization of Church discipline was a marked characteristic of the policy of this reign.

December 17: Parker was consecrated, then the deprived bishops were restored, and the vacant sees filled up.

The consecration of Parker is a point of great importance, because he was the principal link through whom the ancient episcopal succession is derived to our modern bishops; it has for this reason been made the subject of attack by opponents of the Church of England;

it seems therefore desirable to say a few words upon it. The old "Nag's Head" fable is quite exploded, and some other early objections—as that he did not receive papal confirmation—are obsolete; the objections still brought forward are: (1) That it is doubtful whether Barlow, who took the principal part in the consecration of Parker, was really a bishop; and (2) whether the rite by which Parker was consecrated was sufficient to confer the episcopal character.

(1) The objection against Barlow is that there is no record of his consecration either in the episcopal Register of his own diocese, or in the Register of the Archbishop of Canterbury. The reply is that the Register of his own diocese of that date is lost, therefore it is impossible to say that it did, or did not, contain a record of his consecration; the Register of Canterbury of that time was carelessly kept, and the record of the consecration of many bishops is absent from it.[1] But there is ample evidence, notwithstanding the absence of these records, that Barlow was duly consecrated. He was one of the statesman-bishops of King Henry VIII., and would in his own interest take care that nothing was wanting to secure the legal validity of his admission to the episcopate. He was universally recognized as a bishop. But there is a direct formal piece of evidence, as good as that of the absent entries in the episcopal and archiepiscopal Registers: the king's mandate for his consecration is still in existence, his enthronization can be proved, and there is still in existence the entry in the Journal of the House of Lords, that on June 30, 1536, he took his seat in the House of Lords by virtue of the Bishopric of St. David's, and no one could take his seat in that House as a bishop without *a certificate of consecration* addressed by the Archbishop to the Crown. He was certainly consecrated in 1536, and probably on the 11th of June. He was consecrated according to the ancient unreformed rite then still in use.

[1] "The record of the consecrations in the Archiepiscopal Register is wanting for six (out of twenty-six) bishops consecrated during Warham's primacy (1503—1533)." In Cranmer's Register (covering the years 1533—1553), whereas thirty-six bishops were consecrated during his primacy, the consecrations of nine bishops are wanting. If this absence of the actual record of consecration in the Episcopal Registers is to throw doubt upon the fact of consecration, it will affect many others besides Barlow; for example, the validity of the consecration of Cardinal Pole will then be left dependent upon Hodgkin alone, who was one of Parker's consecrators. The descent of more than twenty bishops recognized by Rome during the reigns of Henry VII. and VIII. cannot be traced at all, including Bonner, Gardiner, and two Archbishops of York, one of whom was a cardinal; yet no one doubts their regular consecration.

But the validity of Parker's consecration does not depend entirely upon that of Barlow. According to the universal assent of the Church, consecration by one bishop is valid, though the rule of the Church is that, for the purpose of obviating just such doubts as are raised in the present case, there shall be three consecrating bishops, of whom one shall be the Metropolitan, and in the case of the consecration of a Metropolitan there shall be four; and Martene, one of the great authorities on the subject, says, "that all the assisting bishops . . . are not merely witnesses, but also co-operators in the consecration, must be asserted without the least hazard of a doubt." Three bishops took part in the consecration of Parker besides William Barlow, who had been Bishop of Bath and Wells, and then elect of Chichester, viz. John Scory, who had been Bishop of Chichester, and was then elect of Hereford; Miles Coverdale, who had been Bishop of Exeter; and John Hodgkin, Suffragan of Bedford, whose episcopal character has never been questioned. So that if Barlow's consecration were doubtful, which it is not, still the validity of Parker's consecration, on this first ground of objection, remains unimpaired.[1]

(2) The rite by which Parker was consecrated was that which is contained in our present Prayer-book. The objection made to the validity of the rite is that according to modern Roman writers the form or matter of consecration consists in the act of giving the staff and ring, the symbols of the episcopal office, which does not form part of the Reformed Rite. But it is quite certain that the picturesque ceremonial of the giving of these symbolical insignia was introduced into the office for consecration in mediæval times, and that the theory that this constituted the matter of the consecration is a mere modern theory. For a thousand years the form of consecration was believed to consist in the laying on of hands; and there is no question that the four bishops who assisted at the consecration of Parker, laid their hands upon him with the intention of consecrating him a bishop of the Church of Christ.

The fact is that every one concerned in this act of the consecration of Parker understood the importance of the occasion, and the greatest care was taken to make every step in it legal and canonical, and to put every step on

[1] Barlow had previously assisted in the consecration of Skip, Bishop of Hereford in 1539, and of Bulkeley, Bishop of Bangor, in 1542.

record. Two eminent Roman Catholic historians, Lingard and Courayer, examined all the evidences with care, and pronounced an opinion (which they defended against objectors) that Parker's consecration was valid, and that the succession of the English bishops through him is a true succession from the ancient episcopate.

The authorities on the question are voluminous. The reader will find the subject very ably treated in Haddon's edition of the works of Archbishop Bramhall; and summed up in a brief *Letter on the Succession of the Bishops in the Church of England*, by the present Bishop of Salisbury (S.P.C.K.). The record of the consecration in the Archiepiscopal Register and other documents have been copied by photography and published by Mr. Bailey.

1562.—Convocation drew up the **Thirty-nine Articles** of Religion, which were published in the following year, and required to be accepted by the clergy, on pain of deprivation.

The Council of Trent concluded.

1567.—Many Walloons, fleeing from the persecution of the Duke of Alva, are allowed to establish themselves as Dutch congregations in eight towns in England.

1568.—A Revised Version of the Bible, commonly called Parker's Bible, published.

Brown established a separate congregation on **Independent** principles.

1569.—The "Rising in the North," an armed revolt against the Reformation.

1570.—The pope excommunicated Elizabeth. Some separated from the Church, and made a **papist schism.**

1571.—The Second Book of Homilies put forth.

1572.—The first **Presbytery** set up at Wandsworth by Cartwright and others. It was the beginning of a movement which attained its climax at the Great Rebellion.

The massacre of St. Bartholomew in France.

1588.—The Spanish Armada defeated. *Afflavit Deus et dissipantur.*

The action of Convocation during the Reformation period is of especial importance, as showing the concurrence of the Church with the civil power in that crisis of our national history.

"Upon serious examination," says Fuller ('Church History,' vol. v. p. 188), "it will appear that there was nothing done in the reformation of religion save

what was asked by the clergy in their Convocation, or grounded on some act of theirs precedent to it, with the advice, counsel, and consent of the bishops and most eminent churchmen, confirmed upon the past fact, and not otherwise by the civil sanction, according to the usage of the best and happiest times of Christianity."

Mr. Joyce, in his 'Acts of the Church' (p. 86), also says: "At this epoch of our history Acts of Parliament, Royal Proclamations, and Civil Ratifications did not precede but followed in point of time the decisions of the Spiritualty, and were merely auxiliary to the Acts of Convocation"; and in his 'History of Sacred Synods' illustrates this general assertion by a list of measures taken by Convocation.

1534.—Declaration that the pope has no greater authority in England than any other foreign prelate.

1536.—Forty-nine popular errors complained of, and the Ten Articles of religion carried.

1539.—The Six Articles approved.

1542.—First Book of Homilies introduced and authorized; published in 1547.

1543.—'Necessary Doctrine and Erudition' confirmed.

1544.—The Litany, nearly in its present form, authorized.

1547.—Communion in both kinds. Repeal of prohibition of marriage of clergy voted. Edward VI.'s First Service Book approved.

1550.—Revision of Litany considered.

1552.—Cranmer's Forty-two Articles ratified. Edward VI.'s Catechism authorized by delegates of the Convocation.

1559.—It has been usually thought that the alteration of the Prayer-book in the beginning of the reign of Elizabeth, was effected irregularly by a Committee of Divines; but Mr. Joyce has lately discovered a document which makes it seem probable that it was done by an Episcopal Synod.

1562.—The Thirty-nine Articles revised, and reduced to their present form.

1603.—The Canons (probably collected and arranged by Bancroft) were agreed upon with the king's licence. The alterations in the Prayer-book after the Hampton Court Conference were drawn up by the bishops and

divines, and though not formally submitted to Convocation, received synodical sanction in these canons.

1661.—Occasional Services made: the form of Adult Baptism, and forms for January 30 and May 29. The Prayer-book revised, and adopted in the Act of Uniformity.

The great defect of the Reformation was, that it destroyed too indiscriminatingly and reconstructed too little. It swept away all the religious houses instead of reorganizing some of them, as the most zealous of the reformers wished, for institutions of religion, learning and charity. In suppressing the chantries it destroyed a considerable number of buildings which had been founded and endowed as chapels of ease for populations at a distance from their parish churches. In confiscating the property of the guilds it was in very many cases robbing the Benefit Clubs of the poor. In the visitation of the parish churches the commissioners too often left the worst of the sacred vessels, and of the church furniture generally, for the Divine Service, and carried away the best for the king's purse. When it blotted out the Order of Monks, who were the learned leisurely ecclesiastics, and the Order of Friars, who were specially the ministers to the poor, and the chantry and guild priests, and domestic chaplains, who were the additional curates of the period, it made no new provision to supply their place. Even the Order of Secular Clergy, which alone was left to fill the vast void, was enfeebled; the bishops and chapters were relieved of many of their manors, and the parishes had not their great tithes restored to them. All that was done with this immense property, all the attempt to build up new institutions to supply the place of those which had been destroyed, was that six monasteries were turned into cathedrals for as many new dioceses, sparingly endowed with a portion of their ancient

revenues. After all, the gain was worth the cost. The Reformation left the Church humiliated, impoverished, enfeebled, distracted; but it left it relieved of the incubus of the papal supremacy, purged of a hundred superstitions, corrected in doctrine, purified in morals. If this liberated and purified Church had been at the same time enlarged and strengthened, England would have been a very different England ever since.

THE GREAT REBELLION PERIOD.

James I. (1602) inherited the absolute system of government of the Tudor sovereigns, and maintained the prerogative of the Crown against a growing desire to obtain constitutional guarantees for popular rights. In religion, the power of the Calvinist party, which had steadily increased through the reign of Elizabeth, in the early part of James's reign monopolized the dignities of the Church, and repressed divergent opinions with a severe hand. But in the latter part of his reign its influence was waning; High Church doctrines were spreading; the king favoured the new school, and conferred a bishopric on Laud, who was its most prominent leader. The Puritans were greatly incensed, and were prepared to make great efforts to regain their ascendancy. It was the concurrence of these powerful motives in religion and politics which made the opposition to the Government so formidable.

Principal Events.

1610.—The Episcopate revived in Scotland.

1625.—The accession of Charles I. It was the misfortune of a king of considerable learning and political ability, of respectable private character and of excellent intentions, to fall upon such a crisis in affairs. At first he tried to

rule as his father had done, using Parliament as one of the engines of government, but maintaining the royal prerogative. Finding that successive Parliaments refused to play this *rôle*, and were bent upon imposing limits on the royal authority, the king at length resolved to rule without Parliament, and to raise money by arbitrary taxation veiled under legal forms. Laud, raised (1633) to the primacy, and the Earl of Strafford were his principal advisers in the affairs of Church and State. After eleven years of this experiment, he found it no longer practicable. What brought matters to a crisis was the outbreak of rebellion in Scotland. James I. had restored Episcopacy in Scotland, 1610. Charles in 1637 endeavoured to complete the recovery of the Scottish Church from Presbyterianism and Calvinism by introducing a liturgy and set of canons. This restoration of the ancient constitution of the Church was perhaps acceptable to the more educated classes, but the popular opposition broke out into rebellion; the people bound themselves by a covenant to resist prelacy; the General Assembly met, abolished bishops and the High Commission Court; and a provisional government seized the fortresses. A Scots army 25,000 strong, intended to back the petition for a redress of their grievances, crossed the Tweed, defeated forces sent against them, and seized Newcastle. Charles summoned a Council of Peers at York, and consented to adopt constitutional principles. He made a treaty with the Scots, and summoned a fifth Parliament, with the intention of settling a constitutional compromise.

1640.—November 3: The Long Parliament met. In the first session the king formally abandoned the encroachments he had made on the rights and liberties of the people, and granted further concessions which made those rights and liberties more ample, better defined, and more secure than ever before. "There was not a public or private grievance but what was redressed within the first nine months of the meeting of the Parliament" (Hume). On November 6 the whole House of Commons formed itself into a **Committee of Religion**; on the 19th they relegated the business to a sub-committee, who set themselves vigorously to work to **purge the Church of "scandalous" and "malignant" ministers.** Baxter says that these earlier proceedings (1640—1643) against the clergy drove out half of the clergy, leaving half who could do neither good nor harm. Many of this latter half were afterwards driven out for refusing the Covenant,

as the various parts of the country came under the power of Parliament from 1643—1649. The work was carried out with great injustice and cruelty; about 8000 of the clergy were deprived; many were imprisoned. A zealous member of Parliament proposed that they should be sold as slaves to the plantations. Details of their persecution are given by Walker, 'Sufferings of the Clergy.' November 25: Strafford was ordered into custody and sent to the Tower. Dec. 18: Laud also was arrested and sent to the Tower.

1641.—Jan. 23: Commissioners were appointed to **deface and remove all images and superstitious ornaments in churches**; to the fanatics of this period is due the loss of many windows, sculptures and monuments of antiquity, spared by the reformers of the sixteenth century.

May 10: The king made the fatal mistake in policy of assenting to a Bill enacting that the Parliament should not be dissolved except by its own consent. May 12: Strafford was executed. The Courts of Star Chamber[1] and of High Commission[2] were abolished. Before adjourning, September 8, a committee of both Houses was appointed to sit during the recess with large powers.

October 20: Parliament reassembled. Many members who had hitherto opposed the Court in defence of the liberties of the people against absolutism, now, satisfied with the reforms which had been effected, and the constitutional guarantees which had been obtained, rallied round the king and the Church. But it was at once apparent that a large party were resolved to make Parliament supreme in the State, and to establish the Presbyterian form of government and Calvinistic doctrine in the Church, and that this party was prepared to go the length of civil war to attain its ends. There were also some, at first hardly noticed, who gradually drew together and cohered into a third party, and grew rapidly in influence, whose aim was to establish the Republican form of government in the State and Independency in religion. The Commons drew up a *Remonstrance*, carried only by a majority of eleven, and not sent to

[1] The Court of Star Chamber is mentioned under Edward III. It was revived and recognized by Henry VII. for the punishment of offences against the State more speedily and secretly than by usual process of law. It had been an instrument of arbitrary power under James I. and Charles.

[2] Queen Elizabeth was empowered by Act of Parliament to entrust the ecclesiastical jurisdiction of the Crown to a Court of High Commission. Whitgift had used its power with vigour against dissentients from the Puritan *régime*. Laud is said to have often used his influence in the Court to modify its penalties.

the Peers, which was, in fact, an appeal to the people, and was printed and widely circulated. Lord Chancellor Hyde wrote a reply, which was also published, and was the king's appeal to the people. Daily riots between the two parties were the preliminary skirmishes of the coming conflict.

December 30: The bishops, being prevented by the mobs from attending the House of Lords, issued a protest against anything transacted in their absence. The Commons took advantage of it as a pretext for arresting them and sending them to the Tower.

1642.—January 20: The Parliament demanded the command of the militia, and possession of the chief fortresses, and on the same day directed Portsmouth and Hull to be seized in their interest. February 14: **The bishops were deprived of their seats in the House of Lords.** April 15: The Parliament usurped the powers of Government, and proceeded to raise money and troops. August 22: The king unfurled his standard at Nottingham, and the Civil War began, which extended over the next nine years, included seven great battles and innumerable partisan engagements, and kept the country in confusion and misery. During the winter of 1862-3 the Parliament entered with the Scots into a **Solemn League and Covenant**, which pledged them to mutual defence, and bound all who subscribed it to extirpate popery, prelacy, superstition, heresy and schism, and to support the Parliament. The Scots were to be paid £100,000, and were to march an army of 40,000 men into England to the aid of the "cause." All who refused "to take the covenant" were ejected from any office they might hold, were declared "malignants," and were liable to confiscation of goods. The king, on the other hand, obtained aid from Ireland.

1643.—February 2: **An Act was passed for sequestrating the estates of the bishops and chapters and "scandalous" ministers.** June 12: An **Assembly of Divines**, which included, however, a number of laymen, nominated by the Parliament, was summoned to Westminster to consult and advise on matters of religion; it included a number of members of both Houses of Parliament, and a number of Scottish divines were joined with them. It was a Parliamentary substitute for the Convocation of the Clergy. The Independents in the Assembly pleaded for the toleration of their worship; being refused by the majority of the Assembly, they addressed Parliament on the subject.

August 28: Parliament issued another ordinance against monuments of superstition, in which organs were included; and in October, an ordinance empowered certain members of the Assembly of Divines and certain London ministers **to examine candidates, license them to preach, and ordain them to the ministry.** This summer the Scots expostulated against the delay in settling the Church government in England. Accordingly the Assembly had leave to draw up a form of ordination, and to debate the settlement of the Church.

1644.—September: An attempt was made to supply ministers by an ordinance arranging for the examination and ordination of candidates by the classical presbyteries within their respective boundaries; and in the following year an ordinance forbade unordained men to preach.

1645.—January 10: Laud, after three years' imprisonment, was proceeded against. The judges unanimously declared that the archbishop was not guilty of treason, and the Lords, in conference with the Commons, declared themselves of the same opinion. New proceedings were taken by a Bill of Attainder. In a House of seven members, the Lords ultimately passed the Bill, and the archbishop was executed. On the day that the Lords passed the Bill of Attainder they also passed the ordinance for the **Abolition of the Prayer-book** and the observance of the "Directory."

August 24, *St. Bartholomew's Day.* The ordinance came into force **abolishing the Book of Common Prayer,** and requiring the Directory to be observed in all the churches. The penalty for using the Prayer-book, either in public or in private, was £5 for the first offence, £10 for the next, and a year's imprisonment for the third. The Directory was to be observed under a penalty of forty shillings for each omission; and whosoever spoke against the Directory was to be fined not less than £5, or more than £50.

December 21: **The Self-denying Ordinance** came into force, excluding members of Parliament from the army. In the consequent remodelling of the army Cromwell was made Lieutenant-General; officers of the Independent party were largely appointed; most of the Presbyterian chaplains of regiments retired; and Republican and Independent opinions began to pervade the army.

1646.—October: **Episcopacy was abolished by Parliament,** and the lands of the bishops were ordered to be sold.

1647.—May 5: Charles put himself into the hands of the Scottish army, which sold him to Parliament for £200,000, and retired to Scotland. Attempts to treat between Parliament and the king came to nothing, through the king's refusal to sacrifice the constitution and doctrine of the Church to the demands of the Presbyterian Calvinist party. "No candid reader," says Hallam (vol. ii. p. 255), "can doubt that a serious sense of obligation was predominant in Charles's persevering fidelity to the English Church." The attempt to blast the king's character with a charge of untrustworthiness in these negotiations was a politic device of his enemies; Hume and Hallam both acquit him of the charge.

1648.—**The Independents.** The party which combined independency in religion and republicanism in the State had grown powerful in the army. The Parliament grew alarmed, and tried to disband the army; but the principal officers formed themselves into a Council, assured themselves of the adhesion of the regiments, and then seized the king's person, marched on London, forcibly excluded from the House of Commons the members unfriendly to their cause, leaving a House of fifty or sixty only, contemptuously nick-named the Rump Parliament, and seized the Government. The usurped power of Parliament, and the Presbyterian establishment of the Church, virtually came to a sudden and violent end. Collier ('Eccles. Hist.', vol. ii. bk. ix.) thus sums up the situation: "Thus the Presbyterians, having embroiled the kingdoms, kindled and carried on a calamitous war, during which more seats were plundered and burnt, more churches robbed and profaned, more blood spilt within the compass of four years, and, in short, more frightful scenes opened of ravage, of slaughter and confusion, than had been acted in the long contest between the Houses of York and Lancaster: the Presbyterians, I say, after having thrown the country into all this misery and convulsion, met with nothing but infamy and disappointment. For after having wrested the sword out of the king's hands, and brought the rebellion to their wishes; when they thought of nothing less than dividing the prey and raising vast fortunes out of Crown and Church lands, their hopes were suddenly scattered,—they were turned out of their scandalous acquisitions and publicly exposed to contempt and scorn. For now the Independents forced them to retire from Westminster, seized their posts, and made themselves masters upon the matter, both in Church and State." A similar

summary of the religious results of the Presbyterian rule may be gathered from the mouth of one of their own divines, Edwards, author of the 'Gangræna,' in a dedication of the book to Parliament. "Things every day grow worse and worse; you can hardly imagine them so bad as they are. No kind of blasphemy, heresy, disorder and confusion but 'tis found among us, or coming in upon us. For we, instead of Reformation, are grown from one extreme to another, fallen from Scylla to Charybdis, from popish innovations, superstitions, and prelatical tyranny to damnable heresies, horrid blasphemies, libertinism, and fearful anarchy. Our evils are not removed, but only changed; one disease and devil hath left us, and another as bad has come in its room. Yea, this last extremity into which we have fallen is far more high, violent and dangerous in many respects. . . . The worst of the prelates, in the midst of many popish Armenian tenets and popish innovations, held many sound doctrines, and had many commendable practices; yea, the very papists hold and keep to many articles of faith and truths of God, have some order amongst them, encourage learning, have certain fixed principles of truth, with practices of devotion and good works. But many of the sects and sectaries in our days deny all principle of religion, are enemies to all holy duties, order, learning, overthrowing all; being Vertiginosi Spiritus—whirligig spirits. And the great opinion of an universal toleration leads to the laying all waste, and dissolution of all religion and good manners. . . . What swarms are there of all sorts of illiterate mechanic preachers, yea, of women and boy preachers? What liberty of preaching, printing of all errors, or for a toleration of all, and against the directory, covenant, monthly fast, Presbyterian Government, and all ordinances of Parliament in reference to religion. These sectaries have been growing upon us ever since the first year of our sitting, and have every year increased upon us more and more."

1649.—The Commons appointed a High Court of Justice to try the king. He refused to plead; was condemned; and, in spite of the remonstrances of the Presbyterian ministers, executed, January 29.

Parliament in February abolished monarchy and the House of Lords, and elected a Council of State; issued a *Declaration touching Matters of Religion*, to the effect that the National Church Establishment shall be Presbyterian, but that an expedient shall be found out for

admitting all such churches as tend to godliness, and that such congregations shall be tolerated and free from disturbance.

Parliament required all men to take an **Engagement** to be true and faithful to the Commonwealth of England as now established, on pain of dismissal from office and outlawry. Repealed the Acts against Dissenters.

This year G. Fox began the sect of **Friends** (Quakers).

1650.—Fairfax refusing to command against the Scots, who had espoused the cause of Charles II., Cromwell was made Commander-in-Chief.

1653.—Cromwell's influence with the army being strengthened by his late victories over the Scots, he (April 20) turned the Rump Parliament by force out of the House. The Assembly of Divines, which had lately dwindled away, fell with the Parliament.

Cromwell formed a **Council of State**, consisting of himself and eight other officers, with four civilians, and summoned a Parliament of his own nominees.

December 16, the new "Barebones" Parliament offered the Government to **Cromwell** for life, with the title of **Lord Protector**, and was dissolved.

1654.—March: A new Parliament passed an Act appointing a **Committee of Tryers**, to approve public preachers, and examine nominees to benefices and lectureships; also passed a new Act for sequestrating "scandalous" ministers and school-masters, and appointed commissioners in each county to search them out.

Cromwell published a declaration by virtue of which those of the loyal clergy who kept private schools, or officiated in noblemen's families, were ordered to be imprisoned.

1655.—Provoked and alarmed by opposition to his usurped authority from various quarters, Cromwell abandoned all pretence of constitutional government, divided England into ten districts, and set over each a major-general with arbitrary powers.

1660.—May 26: **Charles II. restored**; the Church restored at the same time. Nine bishops survived, six more were consecrated on the following Advent Sunday; the other sees were quickly filled. Sees were offered to three leading Presbyterians,—Reinolds, Calamy, and Baxter,—and deaneries to Manton, Bales, and Bowles. All refused except Reinolds, who was consecrated Bishop of Norwich. Parliament passed an Act for restoring ejected and sequestrated ministers to their

livings. About 800 survived to take advantage of the Act. The occupants of other benefices were allowed to remain till the affairs of the Church should be settled.

A **Conference** was held **at the Savoy** between bishops and leading Nonconformists, for considering proposed alterations in the liturgy.

1661.—With a new Parliament (May) the Convocation of Canterbury was also summoned, drew up a service for adult baptism, and revised the Prayer-book.

1662.—May 19: The work of Restoration was formally completed by the passing of **the Act of Uniformity.** Ministers were required to conform to the Prayer-book on or before St. Bartholomew's Day (August 24), or to retire from the usurped benefices. Many conformed and remained. Calamy says 2000 refused and resigned, but only names 523, and mentions as many more as make a total of about 600. Collier accepts his figures; Baxter says 1,800; Blunt ('Dictionary of Sects') argues that it is hardly possible they could have exceeded 867; and Curteis ('Bampton Lectures,' 1871) also concludes the number to have been about 800.

While sympathizing with honest sufferers for conscience' sake, it must be borne in mind that these ministers had been allowed more than two years' grace in which if possible to reconcile themselves to the change; and that the Church could not allow men to continue to minister at her altars and preach in her pulpits who repudiated her constitution and doctrine.

THE PERIOD OF THE REVOLUTION.

1685.—JAMES II. James was a zealous papist, and was resolved to make the extremest use of his power in order to replace the Church of England under the Roman obedience. He made use of the assumed "Dispensing power" of the Crown to dispense with the Test Acts, which were intended to exclude dissenters of all kinds from office. First he officered the army with papists, in order to secure its support; next he issued a
1688. "Declaration of Indulgence" of all dissenters, and ordered the bishops to have it read in the churches. Seven of them presented a petition praying that the clergy might be excused. The king **committed the seven bishops to the Tower**, and brought them to trial; but they were acquitted amidst great manifestations of general satisfaction.

On the same day a conspiracy of seven influential noblemen sent an invitation to William, Prince of Orange, who had married Mary, the king's eldest daughter, to come over with an army and defend the liberties of England. James, finding himself deserted by every one, fled, and William and Mary were appointed by a Convention Parliament to the vacant throne.

1688.—WILLIAM and MARY.

The Church was strong in the affections of the people. The attempt of James to subvert it had cost him his throne and led to a civil revolution, and it was strong enough to resist the efforts of William to subvert it in the opposite direction. William was bred a Presbyterian, and was from conviction a Latitudinarian. His religious policy comprehended three objects: 1. The abolition of the exclusive claim of the National Church to the adherence of the whole people, and the concession of a legal status to Dissent. 2. A modification of the doctrine and discipline of the Church so as to include Nonconformists. 3. The abolition of religious tests as a condition of holding civil offices. The idea of toleration had already become familiar to the people from the efforts of the three previous kings to obtain it, and William succeeded in obtaining a **Toleration Act** (1689) (1 Wm. and Mary, c. 18), which permitted ministers of the three dissenting bodies, Presbyterian, Independent, and Baptist, who should take the oath of allegiance and subscribe the Thirty-six doctrinal Articles of the Church of England, to conduct public worship for their adherents without interference and penalties, and protected their worship from molestation. These "Orthodox Dissenters" were not only tolerated but in a measure established; the magistrates registered and protected their places of worship, the king set aside a considerable sum annually, the *Regium Donum*, in stipends for them, and they were allowed to approach the Crown by petition as a recognized body. But the people were not prepared to go any further. When William summoned his first Parliament he omitted to summon Convocation with it; but on the petition of Parliament itself he was obliged to repair the omission, and the Convocation took a large part in the ensuing business.

1689.

1690.—When the new sovereigns called upon all bearers of office in Church or State to take an oath of allegiance to them, it was found that a considerable number of the bishops and clergy, while willing to accept them

as sovereigns *de facto*, had scruples about taking an oath to the new sovereigns while James still claimed the allegiance they had sworn to him. A compromise was proposed to them. If they would not oppose the king's religious changes he would not insist upon the oath. When they declined the bargain, and refused the oath, these **Non-jurors** were ejected from their benefices. Among them were the primate and five other bishops (the same, with one exception, who had been tried for opposing James's Indulgence), and about 460 clergymen. They were among the most able and learned of their brethren, and their ejection was a great loss to the Church.

The king filled up the vacant sees by men who sympathized with his wishes, so that the Upper House of Convocation sided with the king, while the Lower House was staunch in its churchmanship, with the result of a great deal of friction between the two. At the same time that the king summoned the Convocation a **Comprehension Bill** was introduced into Parliament; it proposed to dispense ministers from signing the Thirty-nine Articles; to recognize Presbyterian ordination, to make certain ceremonies optional, as the use of the surplice, the cross in baptism, sponsors, and kneeling at Holy Communion; and it proposed to petition the Crown for a revision of the Liturgy and Canons, and the reform of the Ecclesiastical Courts. These proposals of the Court party excited great and almost universal alarm among Church people, especially among the clergy, of whom (Macaulay estimates) nine-tenths were opposed to the Puritan and Latitudinarian views. The public alarm was intensified by the fact that in Scotland, when the bishops scrupled to take the oath of allegiance, the mob had been allowed to "rabble" the episcopal clergy without interference on the part of the authorities; Episcopacy had been abolished by the Scottish Parliament, and the Presbyterian system had been re-established, with the king's consent. So general and so vehement was the opposition in the Church of England to this revolution in her constitution and doctrine, that the Comprehension Bill was allowed to drop. It was evident that there would be nothing gained by conciliating Presbyterians at the cost of alienating Anglicans.

THE MODERN PERIOD OF CHURCH HISTORY.

From the Revolution to the death of Queen Anne the condition of the Church was unsettled. In the earlier part of the period it was still not impossible that the policy of the Court might succeed in virtually presbyterianizing the Church in England; on the other hand, in the latter part of the period it was possible that another revolution might restore the Stuarts and throw the country into the arms of the papacy. The majority of the country clergy had inclinations towards the "exiled family," which the anti-church policy of William provoked, and the favour which Anne showed to the Church and the clergy encouraged.

In 1705 Queen Anne returned to the Church, in the shape of the **Bounty Fund**, the first-fruits and tenths which, since the Reformation, had been appropriated by the Crown (see p. 202). During this reign there was a decided reaction of popular feeling in favour of the Church. Dr. Sacheverel's undeserved popularity with the mob, 1710, and the Schism Act passed by Parliament the same year, against occasional conformity, and requiring all teachers to conform to the Established Church, were symptoms of it.

1714.—The peaceful accession of George I. settled the constitution and doctrine of the Church, no less than the political condition of the State. The Church questions were now worn out, and new questions began to agitate men's minds, which touched the very foundations of revealed religion.

First the **Deistic controversy.** Locke's philosophical system had given a new impulse to abstract inquiries; it was adopted by the deistical writers, and favoured their views, though Locke himself was a believer. The chief writers on the deistic

side were Shaftesbury, in his 'Characteristics'; Woolstone, 'Six Discourses on the Miracles'; Toland, 'Christianity not Mysterious'; Collins, 'Discourse on Freethinking'; Tindal, 'Christianity as old as the Creation'; the latter was the ablest and foremost man of the school. These works called forth innumerable replies, some of which have retained a place as classical works, as Warburton's 'Divine Legation of Moses,' Conybeare's 'Defence of Revealed Religion,' and far above all, Butler's 'Analogy of Natural and Revealed Religion.' The deists were worsted in the discussion; and Christianity came out of the trial strengthened by the apologies which had been called out on its behalf.

Foreign discussions on the doctrine of the Trinity had found an echo here; and Bishop Bull published, against the foreign Socinians, a *Defensio pro Symbolo Nicæno*, which at once took a high place in theology. The mode of understanding the mystery had been discussed here, but within the limits of orthodoxy, until Wharton expressed opinions which were contrary to the doctrine itself. Dr. Samuel Clarke, author of the 'Scripture Doctrine of the Trinity,' may be regarded as the leader of the Arian party; Waterland was his chief opponent. The discussion led to so wide a spread of Arian opinions among the clergy that attempts were made to obtain an abolition of subscription to the Thirty-nine Articles. The heterodox opinions spread also among the Dissenters, Dr. Lardner and Dr. Priestly being their chief maintainers. On the other side, the writings of Jones of Nayland and Bishop Horseley did much to arrest the spread of error and to recall the public mind to the orthodox faith.

One result of all this controversy had been to produce among religious people contentment with orthodox opinions and a respectable morality as a

fulfilment of their Christian life. Convocation had been silenced. There were many admirable bishops, but the tone of the Episcopal body generally had deteriorated. Many of the country parishes had non-resident incumbents. The numbers of the clergy in the towns were altogether insufficient. The Church was very respectable and was generally respected; but it was doing nothing to provide additional means of education and worship amongst a growing population. "There was little religious zeal either within or without the Church. It was an age of spiritual indifference and lethargy. . . . The clergy were generally charitable, kindly, moral, and well-educated—according to the standard of the age—in all but theology. But his spiritual calling sat lightly upon him. . . . The Nonconformist ministers, comfortably established among their flocks and enjoying their modest temporalities, shared the spiritual ease of Churchmen" (Macaulay's 'Hist. of England,' vol. ii. p. 325).

It was in this condition of society that a revival of religion took place which formed an **Evangelical Party** in the Church, and **Lady Huntingdon's Connexion** and the **Wesleyan and Whitfield Connexions** outside it. The movement was widely influential in stimulating a strong faith in the Atonement, and a keen sense of personal piety: its faults were the undervaluing of creeds, sacraments, worship, and indeed of the whole system of the Church; and one undoubted result of it was a wonderful increase of dissent.

In the early part of the present century began a natural reaction against the faults of the Evangelical system, and revival of the views of the earlier reformers and of the great Jacobean divines. This "**High Church**" **Movement** began in Oxford about 1825, and first attracted public attention by a series of pamphlets entitled 'Tracts for the Times.'

Keble's 'Christian Year' lent the graceful support of poetry to the new school of thought, and the Cambridge Camden Society came to its aid by bringing into fashion a zealous study of mediæval architecture and art.

This movement **inspired hopes in Rome** that the reaction might extend so far as to incline the country to reunion, and great efforts were put forth for the conversion of England. Money was lavishly devoted to the work; handsome churches were built, with beautiful choral services; priests and Sisters of Mercy were established in London and many other towns; institutions—educational and charitable—were founded to present religion in its beneficent aspect; social influences were brought to bear upon individuals; in short, all that statesmanship, skill, tact, zeal and devotion could do was brought into play. The "**papal aggression**" as it was called, *i.e.* the establishment of an intrusive hierarchy in England, is the great historical landmark of the attempt. The result has been disappointing. A certain number of English clergymen were perverted, and a rather large proportion of people "in society"; but the total number of adherents gained has been very small, and is not increasing. The teaching of the High Church party has fortified the minds of the people against the arguments of the papal proselytizers; and Rome itself has, in the dogmas of the Immaculate Conception and the Papal Infallibility, erected two new barriers against the acceptance of her system by intelligent and well-informed men. The Church is making rapid progress in winning the people into her fold, and in training them into devoted Christians and intelligent Churchmen. A notice of the growth of the Colonial Church, which is one of the most striking features of our recent Church history, will be found in another place.

Principal Events.

1714.—Accession of George I. **Convocation silenced.**

1778.—Romanists relieved from the penalties imposed upon them by the Act of 1700.

1779.—Dissenting ministers and school-masters relieved from the subscription to the Articles required by the Toleration Act.

1784.—Seabury consecrated as Bishop of Connecticut, by the Scottish bishops.

1787.—White consecrated Bishop of Pennsylvania, Prevost of New York, and Inglis Bishop of Nova Scotia.

1789.—The French Revolution.

1800.—The Church of England "united" with that of Ireland on the union of the two countries.

1818.—The first general Church Building Act passed for facilitating the building and endowment of churches.

1828.—**Repeal of the Test and Corporation Acts,** admits dissenters into Parliament and all offices.

1829.—The **Catholic Relief Act,** by which Romanists admitted to Parliament.

1832.—The **Reform Act** passed.

June 23: A Church Inquiry Commission appointed.

1833 to 1841.—The publication of the 'Tracts for the Times' (Nos. 1—90), which helped greatly in the revival of the "High Church party."

1835.—The Ecclesiastical Commission constituted.

1836.—The Dissenters' Marriage Act allowed dissenters to be married in their meeting-houses, registered for the purpose, after due notice to the registrar of the district; or to contract a civil marriage before the superintendent registrar.

The **Tithe Commutation Act** passed. In the course of fifteen years the tithe was commuted in nearly every parish in England and Wales.

An Act of Parliament sanctioned the erection of the two new dioceses of Ripon and Manchester.

1840.—The New Church Discipline Act (3 and 4 Vict. c. 86) passed.

1849.—The "Gorham Case," involving the doctrine of baptism.

1850.—The Papal Aggression. The papal sect in England does not in any respect represent the ancient Church of England.

1. The intrusive hierarchy does not represent the

ancient clergy of the unreformed Church. The bishops and priests who on the death of Mary refused to conform to the reformed order, made no attempt to keep up a succession of bishops and priests; they died out, and left no successors.

2. The ancient Church of England was not governed by Roman Canon Law, but by the Canons made in its own English Synods. The papal sect is governed by Roman Canon Law.

3. The ancient Church of England had its own Liturgy, which descended from the Ephesian family of the four great ancient Liturgies; the papal sect uses the modern Roman Liturgy.

4. The doctrine which the papal sect teaches is not the doctrine of the ancient unreformed Church of England, but that doctrine plus the Creed of Pope Pius, and the dogma of the Immaculate Conception, and the Papal Infallibility, and other modern accretions.

5. The *raison d'être* of the papal sect in England is the assertion of the Papal Supremacy; but the supremacy which it asserts is the modern theory that the pope is by Divine right the absolute ruler of the Church, and the infallible teacher of Divine truth; which is a totally different thing from the patriarchal authority, carefully defined and limited, which the Church of England admitted at the Conquest, and, finding it burdensome, and mischievous, threw off at the Reformation.

The *Church and nation* of the time of our Edwards and Henries would have had as little sympathy as we ourselves have with the arrogant endeavour to subvert the Church of England, and plant the papal tyranny upon its ruins.

1851.—The Ecclesiastical Titles Bill.

1852.—**Revival of the Convocation of Canterbury.**

1854.—December 8: Pope Pius IX. proclaimed, on his own authority, the dogma of the Immaculate Conception of the B. Virgin Mary.

1856.—The Denison case, involving the doctrine of the Holy Communion.

1858.—Repeal of the Jewish disabilities, admitting Jews into Parliament.

1861.—Revival of the Convocation of York.

1863.—Dr. Colenso, Bishop of Natal, publishes a work 'On the Pentateuch.' The bishops in Convocation of Canterbury declare that "it contains errors of the gravest and most dangerous character." Bishop Colenso deposed by his metropolitan, the Bishop of Capetown.

March 21: The Privy Council on appeal declare the Bishop of Capetown's proceedings against the Bishop of Natal null and void, on the ground that a colonial bishop can have no jurisdiction except that which is granted by Parliament, or by the Colonial Legislature.

1864.—'Essays and Reviews' condemned by Convocation.

1866.—Bishop Colenso excommunicated at Maritzburg by the Bishop of Capetown.

The Churches of South Africa, under the advice of the principal ecclesiastical authorities in England, give themselves a regular ecclesiastical organization as a Province of the Church.

The Trustees of the Colonial Bishoprics' Fund directed by the Master of the Rolls to continue to pay his stipend to Bishop Colenso.

1867.—Second series of ritualist trials; case of Martin v. Mackonochie. First Lambeth Conference (see p. 228).

1869.—**The Irish Church disestablished** by Act of Parliament, and its property confiscated, subject to the life interest of existing incumbents. The Church adopted a voluntary organization, the Church Body, for legal purposes, consisting of the Synod of Bishops, Clergy and representative laymen, and obtained a Charter of Incorporation. The great majority of the clergy surrendered their life interests to the new Church Body, which commuted them, as allowed by the Act of Parliament, for a capital sum, thus forming the nucleus of a new endowment for the Church.

Keble College founded.

1870.—The **Vatican Council** met on December 8 of the preceding year. On July 18 of this year Pope Pius IX. proclaimed the dogma of the Papal Infallibility, which was accepted by the assembled prelates by acclamation. The Council continued its sittings till October 20, 1870, when it was pronounced by the Pope *suspended* until a more opportune and convenient time, to be named hereafter by the Holy See.[1]

[1] Canon III. of the Council affirms: "If any one shall say that the Roman Pontiff has only the office of supervision and direction, but that he has not plenary and supreme power of jurisdiction over the whole Church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the Church spread throughout the world, or that he has only greater part and not the whole plenitude of this supreme power, or that this power is not ordinary and direct, or over all and singular Churches, or over all and singular pastors and faithful, let him be anathema."

A clause of Canon IV. says: "We teach and define as a divinely revealed dogma, that the Roman Pontiff when he speaks *ex cathedrâ*, that is, when he is discharging the office of pastor and teacher of all Christians, he defines by his supreme apostolic authority, through that divine assistance promised in the blessed Peter, a doctrine to be held by the whole Church concerning faith or

The "**Ritualist Commission**" appointed to inquire respecting rubrics in the Book of Common Prayer, &c.

The Incumbents' Resignation Act passed.

An **Act for the Abolition of University Tests** (34 Vict. c. 36) admitted dissenters to the Universities of Oxford and Cambridge, and a further Act in 1882 admitted persons not in Holy Orders to be heads and fellows of colleges.

1872.—Convocation received "letters of business," authorizing it to draw up canons for alterations in the Prayer-book.

Case of Shepherd *v.* Bennett, involving the doctrine of Holy Communion. Lord Penzance made Judge of the new Ecclesiastical Court. (For the letters patent and other instruments appointing him, see 'Guardian' newspaper for 1877, p. 407; and for 1878, p. 862.)

1874.—The Public Worship Regulation Act passed, August 7.

An Act of Parliament sanctioned the formation of the new diocese of St. Alban's.

1878.—The second Lambeth Conference held (see p. 234), July 2-27. The New Bishoprics' Act passed, authorizing the erection of six new sees, viz. Liverpool, Truro, Newcastle, Southwell, Southwark, and Wakefield.

1879.—August: Convocation passed new rubrics.

1880.—Burials Act, allowing burial in churchyards without the service of the Church, and with any "Christian and orderly" service.

1883.—A new college opened at Oxford, on a Church basis, called Selwyn College, in memory of the Bishop of New Zealand.

1884.—Separation of dioceses of Gloucester and Bristol sanctioned.

1886.—A brotherhood of Missioners of St. Andrew founded at Salisbury.

1888.—The third Lambeth Conference held (see p. 241).

1889.—On June 2 of the preceding year the Archbishop of Canterbury had been petitioned to cite the Bishop of Lincoln (Dr. King). In February this year the Bishop of Lincoln (Dr. King) appeared under protest before the court of the Archbishop of Canterbury, to answer articles alleging that he had offended against the laws ecclesiastical by certain offences regarding ritual.

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morals, he possesses that infallibility Christ willed that His Church should be intrusted with for defining doctrines concerning faith and morals, so that these definitions of the Roman Pontiff thus delivered are of themselves, and not because of the consent of the Church, irreformable. If any one presumes to contradict this our definition, let him be anathema."

May 12: the archbishop delivered judgment on the protest (see Bishop of Lincoln's case, p. 416).

1890, Nov. 21.—The archbishop delivered judgment on the Bishop of Lincoln's case (see Bishop of Lincoln's case, p. 416).

Oct. 14. A suicide having been committed in St. Paul's Cathedral, the bishop held a Service of Reconciliation.

The foundation of the Church House laid in Deans' Yard, Westminster, as the Church of England memorial of her Majesty's Jubilee.

1891.—The Education Act, making an additional grant to elementary schools in lieu of school fees.

The Tithe Act, making tithes payable by owner instead of occupier.

1892.—The Convocation of Canterbury and York, with the Royal licence, made and promulged a new Canon relating to clergy discipline.

An Act of Parliament passed in harmony with the above Canon.

Aug. 2. Judgment of the Committee of Privy Council on the Bishop of Lincoln's case.

THE

CONSTITUTION OF THE CHURCH.

The organization of the Church of England, like the civil constitution of the nation, is not the result of scientific arrangement but of natural growth, and is therefore full of anomalies. **The Diocese is the unit of organization**, and the size of the original dioceses depended upon the magnitude of the Anglian and Saxon kingdoms with which they were conterminous; in the subdivisions of the dioceses in subsequent times the tribal divisions of the people were followed; and this will account for the unequal size and population of the several dioceses, and the unequal emoluments and privileges of the several sees, until the levelling legislation of our own times.

The subdivision of the diocese into two or three **Archdeaconries** was the act of the bishop, who appointed these officers and assigned them their sphere of work at his own discretion.

In the old civil divisions of the country the "hundred" was divided into ten "tithings," and this is very probably the origin of the **Rural Deaneries** into which the parishes are grouped, and which can be traced back to Saxon times. The rural deans were nominated by the bishop, and were his officers; their duties were chiefly to be media of communication between the bishop and archdeacons on one side, and the general body of the clergy on the other. The subdivision of the diocese into archdeaconries, rural deaneries, and parishes is fairly symmetrical and convenient.

The parochial divisions arose in the same accidental way as the dioceses. They coincide with the townships of the Anglo-Saxon conquerors,

which were "the smallest subdivision of the original allotment of the free community, or the settlement of the kindred colonizing on their own account, or the estate of the great proprietor who had a tribe of dependents" (Bishop of Oxford's 'Constitutional History'), or with the subdivision of these townships or manors, as lands were subsequently reclaimed and population increased: this accounts for the different size and population of parishes, and the different value of benefices.

The difference between **Rectory** and **Vicarage** is an accident of the twelfth and thirteenth centuries. The Norman patrons of parochial benefices thought they were acting wisely in endowing their monasteries with them; the convent took the tithes as rector, and was supposed to maintain the charities and hospitalities which belonged to the office, while it provided a clerk in priests' orders to fulfil the spiritual duties. It soon appeared that in many cases the convents paid a very insufficient stipend, and that the parochial cure was very badly served; and the bishops, strengthened by a papal (? Synodal) decree, insisted that the convent should appoint a competent representative or *Vicarius*, and should assign him a sufficient maintenance (usually house, glebe and small tithes) out of the living. So that the difference between a rectory and a vicarage is this: a benefice is a rectory when the incumbent receives the whole emolument of the benefice as the original donor or donors left it; a vicarage when the greater part of the emolument has been "appropriated" to some convent, hospital, college, or the like, and the incumbent only receives a part, secured to him by special arrangement.

The two Provinces of Canterbury and York. When we take up the diocese again as the unit of organization and see how these units are grouped

together, the accidental character of the arrangement becomes again apparent. We have seen in the sketch of the history of the Church of England which forms the first section of this book (p. 36), that the Anglian and Saxon Churches, in the year 673 A.D., united themselves into an ecclesiastical province under Theodore of Canterbury; and again (p. 37) that, in the year 735, the dioceses north of the Humber were separated and formed into a second province. The division was convenient in some respects, in times when communication was slow and difficult; in these days the existence of two Provinces and two Convocations may be a useful constitutional check upon ecclesiastical legislation; but it leaves our organization defective in the absence of a regular and easy way of combining the two provinces for common action as a National Church.

A great Council in the time of William I. tried to effect this final step of organization, by a determination that the Archbishop of York should come with his suffragans to a council on the summons of the Archbishop of Canterbury; and the writers on ecclesiastical law (John Johnson, Godolphin, Ayliffe, Beveridge) state it as law; but the fact is that the jurisdiction of Canterbury over York was resisted whenever it was attempted to be enforced, and in process of time dropped into desuetude. [See Beveridge, 'De Metropolitanis,' chap. xx. A discussion of the question, in which Professor W. Bright took part, carried on in the 'Guardian' newspaper at the close of 1891 and beginning of 1892, may be consulted with advantage.]

With these introductory remarks we proceed to give:

1. A sketch of the formation of the Dioceses down to the Norman Conquest. (For the modern Dioceses, see p. 105).

2, 3. Diagrams showing the descent of the Dioceses in the two Provinces.

4. The Cathedral Chapter.

5. History of Archdeaconries.

6. Rural Deaneries.

7. Provinces.

8. A Table of Statistics of the Anglican Communion.

9. A Table of Statistics of the Dioceses of England and Wales.

10. The precedence of the bishops, their official signatures, and the arms of the sees.

11. A sketch of each Diocese; with a list of its Bishops, from the *Registrum Sacrum Anglicanum* of the Bishop of Oxford.

DIOCESES.

The word **Diocese**, διοίκησις, originally meant a civil division of the Roman Empire, which contained many provinces, and if employed ecclesiastically represented a patriarchate; the proper term for the district governed by a single bishop was παροικία (parish). It was not till the fourth century that the word diocese began to be used in its modern signification.

In the British Church it is probable that the organization of the Church was the same as in other provinces of the Roman Empire. The bishops were city bishops, and were probably grouped into provinces which followed the civil territorial divisions. It is a probable conjecture that the three bishops at the Council of Arles—from York, London and Caerleon—were the metropolitan representatives of the three subdivisions of Britannia, of which those towns were the civil capitals. Moreover, Geoffrey of Monmouth, utterly untrustworthy in his details, may be believed when he speaks of the British Church as possessing Flamens and Archflamens, *i. e.* bishops and archbishops.

After the break-up of Britannia by the Angle and Saxon invaders, the British Church in Cumbria, Wales, and West Wales (Devon and Cornwall) seems to have fallen into a new arrangement of diocesan (or rather tribal) bishoprics, two in West Wales, four in Wales, of Cumbria we know nothing. The history of the formation of the dioceses of England we know with some precision. Each of the seven Jutish, Angle, and Saxon kingdoms had its own independent bishop, and the

jurisdiction of bishops was conterminous with the kingdom, and varied with its gains and losses by conquest. In short, each independent kingdom was a nation and a church, ruled in civil matters by its king, in ecclesiastical matters by its bishop.[1]

Archbishop Theodore (668—690) first broke down the theory of one king, one bishop, by insisting on the subdivision of the country into dioceses of more manageable size.

In carrying out the subdivision, "he followed the lines of the still existing tribal or territorial arrangements, which had preceded the creation of the seven kingdoms. East Anglia was first divided between the northern and southern divisions of the folk; the former with its [new] see at Elmham, the latter clinging to Dunwich. Northumbria followed: York, the capital of Deira, had already put in its claim, according to the direction of St. Gregory, and had its own bishop. Bernicia remained to Lindisfarne and Hexham; and the Picts had a missionary bishop at Withern; the Lindisfari (population of Lincolnshire), who at the moment of the division were under the Northumbrian king, received a bishop, with his see at Sidnacester. Next Mercia was divided; the recovered province of Lindsey was recognized as a new diocese; the kingdom of the Hwiccas, which still existed as an under kingdom, furnished another diocese, with its see at Worcester; the north and south Hwicana had their bishop at Hereford, and the middle Angles theirs at Leicester. The work was not without its difficulties. The old bishops in particular resisted any infringement of their power. Winfrith of Lichfield had to be deposed before Mercia was divided; the struggle for the

[1] The diocese of Rochester, which seems an exception of this, corresponded with the territory of a small sub-kingdom which occupied the north-west corner of the kingdom of Kent.

retention of the Northumbrian dioceses was the work of the life of Wilfrid. In Wessex the opposition was so strong as to thwart Theodore himself, and it was not until after his death, when Brithwold was Archbishop of Canterbury and Ini King of the West Saxons, that the unwieldy diocese was broken up. Sussex, which now was permanently subject as a sub-kingdom, was under the diocese of the mission see at Selsey; the kingdom of Wessex proper was divided by the forest of Selwood into two convenient divisions, of which the western half had its see at Sherborne, Winchester remaining the see of the eastern half, with a sort of primacy of its own, as the mother Church" (Bishop of Chester).

FIRST PERIOD.

The number of episcopal sees in England (exclusive of Wales), had increased before and in the time of Bede, A.D. 731, to twenty-one.

1 In Kent	1 Canterbury (A.D. 597).
	2 Rochester (604).
2 East Saxons ...	3 London (605).
3 East Angles ...	4 Dunmoc (Dunwich) (630).
	5 Elmham (673).
4 West Saxons ...	6 Winchester (635).
	7 Sherburn (in Dorsetshire) (705).
5 Mercia	8 Repton, removed to Lichfield 655.
	9 Dorchester (636), removed to Leicester 737.
	10 Sidnacester (678).
	11 Worcester (680).
	12 Hereford, formerly suffragan (677) to Menevia or St. David's.
6 South Saxons ...	13 Selsey (709).
7 Northumbria ...	14 York (625).
	15 Lindisfarne (635).
	16 Hexham (678).
	(Witherne, suffragan of York.)

Ripon also appears to have been an episcopal see in the seventh century.

To these may be added the Welsh sees, which are more ancient than the above:

17 St. David's.
18 Llandaff.
19 Bangor.
20 St. Asaph.
Also 21 Man.

SECOND PERIOD.

In the course of the ninth and tenth centuries, Beverley in Yorkshire, Taunton and Crediton in Devonshire, and St. Peter's in Cornwall, were episcopal sees for a short time.

The number of English sees was not increased in the time of William the Conqueror; some of them were translated as follows:

Norwich (1091) (and A.D. 1066—1088, Thetford) from Elmham in Norfolk, and Dunwich in Suffolk.

Salisbury (1218) from Old Sarum (1075), from Sherburn and Wilton.

Lincoln (1076), from Leicester, and from Dorchester, Oxon, and Sidnacester, near Gainsborough in Lincolnshire.

Chichester from Selsey (1070).

Exeter (1050) from Crediton for Devon, and from Bodmin for Cornwall.

Bath and Wells (909).

Durham (990) from Lindisfarne, Chester-le-Street, and Hexham.

Cirencester (854).

THIRD PERIOD.

From William the Conqueror to Henry VIII. The see of Ely founded, 1109, and Carlisle, 1133.

FOURTH PERIOD.

In the reign of Henry VIII. it was proposed to create about twenty new sees and twenty-six suffragan bishops, making the whole number about seventy. Of the twenty intended sees six were formed—Chester, Peterborough, Oxford, Bristol, Gloucester, Westminster. The last was suppressed again after nine years' existence.

The other sees were designed at Waltham for Essex, St. Alban's for Herts, Burton-on-Trent, Southwell, Shrewsbury,

VOLUNTARY CONTRIB

Note.—It is hoped that

Diocese	Incumbents Replying	For Assistant Clergy: 1 Paid by Incumbents			For Assistant Clergy: Paid from other Parochial Sources			Salaries of Lay Helpers and Church Expenses			al for Diocese		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Canterbury .	382	12,776	0	7	10,923	10	8	37,883	8	1	61	12	11
London . .	415	25,350	3	5	30,316	10	8	96,208	18	7	93	10	2
Durham . .	222	6,122	6	5	4,999	11	11	18,790	7	0	04	10	1
Bangor . .	124	2,646	1	0	2,517	5	5	3,872	17	5	12	5	0
Bath and Wells	407	5,373	7	5	4,422	13	11	17,718	1	6	02	19	6
Carlisle . .	270	1,914	11	10	3,388	4	10	11,829	1	7	53	1	2
Chester . .	248	6,727	16	10	9,817	0	0	27,743	12	10	71	2	11
Chichester .	349	9,116	5	8	8,656	2	5	26,754	9	3	95	14	4
Ely . . .	517	8,300	0	4	4,343	12	5	18,185	8	6	80	13	11
Gloucester & Bristol	425	9,982	16	10	8,120	18	2	24,804	11	5	65	7	3
Hereford . .	314	4,698	11	4	1,920	13	2	8,853	10	3	08	3	2
Lincoln . .	417	4,653	3	7	3,681	9	7	9,885	2	9	34	15	1
Liverpool . .	151	5,473	6	4	8,883	5	1	22,393	2	0	37	18	5
Llandaff . .	212	2,098	10	0	5,942	9	8	10,121	17	11	04	9	5
Manchester .	483	15,358	1	7	19,797	19	1	62,850	1	1	70	13	5
Norwich . .	743	10,360	10	5	4,923	17	7	19,752	19	1	96	16	9
Oxford . .	609	12,269	3	1	8,718	3	4	28,955	9	9	83	13	3
Peterborough .	—	7,345	5	9	5,883	4	5	19,257	7	8	86	8	2
Ripon . . .	307	6,157	15	4	10,368	15	5	29,470	7	9	52	10	4
St. Alban's .	519	10,949	5	6	7,606	1	0	28,903	16	5	19	6	5
St. Asaph . .	207	3,797	7	3	3,198	2	5	8,263	8	8	85	5	8
St. David's .	337	2,289	2	6	3,916	15	3	10,292	8	9	01	16	7
Salisbury . .	436	9,970	5	3	5,791	5	5	15,132	11	3	36	4	11
Southwell . .	413	7,408	0	1	8,536	17	4	26,411	19	10	42	14	5
Wakefield . .	161	2,948	6	1	8,744	0	9	19,156	1	5	70	2	10
Sodor and Man	23	130	0	0	385	13	2	707	16	10	25	5	9
		194,216	4	5	195,804	3	1	604,198	17	7	47	1	10

This table has been compiled in every detail from the returns made by t nto account, of the Bishop, and in agreement with the scheme recently recommended b ation, and to and York. Ecclesiastical

It should be distinctly understood that this is by no means a compreh reasons:

I. The table includes only such contributions as were paid through paro the principle reasons, it was impossible to record the sums paid by individuals direct to c needed the emands of his

II. It does not include any returns from the following dioceses, viz. Y t only moral, Newcastle, Rochester, Truro and Worcester, which, for various unavo e curate was co-operate with the scheme this year. discharge of

III. That though about 90 per cent. of the parishes in the several dioce ice, and not, the voluntary offerings were entirely unrecorded or but partially returned; existed as to the precise meaning of the inquiry; whilst in the case of one o *ance*, owing to exceptional circumstances, the number of parishes failing

er, Bodmin, Lancaster, St. Jermyn, Fountains.
ns were partially introduced and afterwards laid

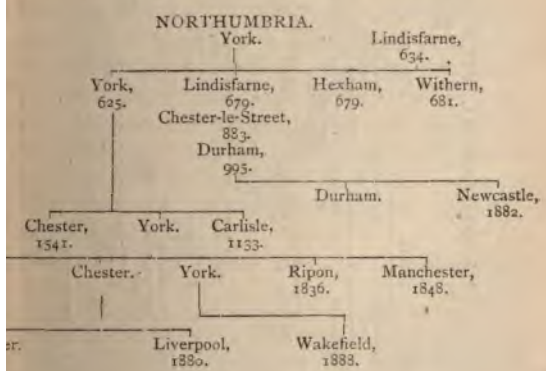
FIFTH PERIOD.

llowing new sees have been created in recent times.
in 1836; Manchester, 1847; St. Alban's, 1875;
876; Liverpool, 1880; Newcastle, 1882; South-
4; Wakefield, 1888. An Act of 1884 authorized
ation of Bristol from Gloucester, and its re-creation
eparate bishopric, so soon as the necessary funds
e been provided.
t to be supposed that the extension of the Episcopate
here. The ideal to be aimed at is, perhaps, that
hes of every great town with its suburbs should be
l into corporate ecclesiastical unity by their erection
shopric, according to the primitive model.

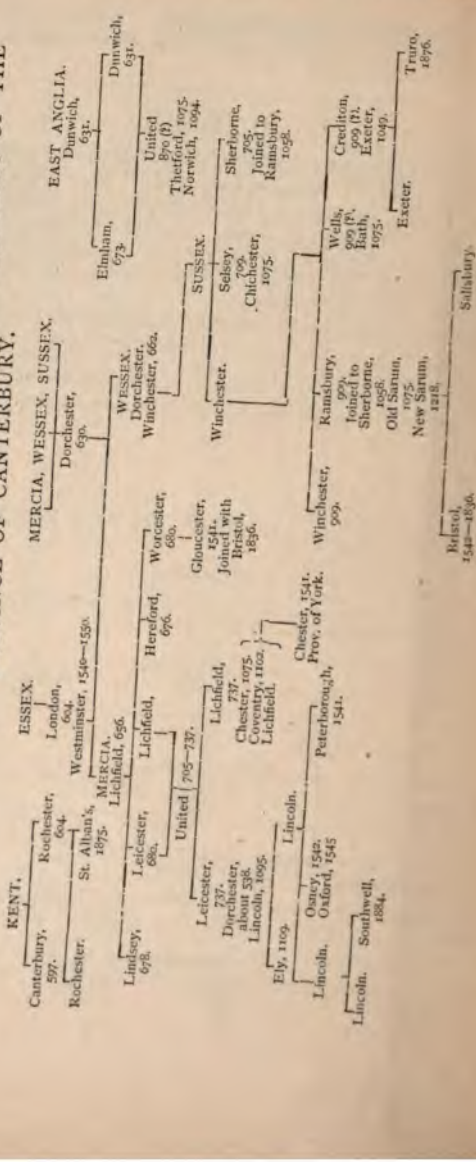
ONOLOGICAL VIEW OF THE FORMATION

OF THE

OCESES OF THE PROVINCE OF YORK.



A CHRONOLOGICAL VIEW OF THE FORMATION OF THE DIOCESES OF THE PROVINCE OF CANTERBURY.



forms an important part of the diocesan organization. From the earliest times the bishop had a body of clergy about him who carried on the services of the cathedral church, and assisted the bishop in the administration of the diocese. In the eighth century Chrodegang, Bishop of Metz, the great Chancellor of Charles Martel, organized the clergy of his cathedral into a community something on the lines of a Benedictine convent, and the model was largely adopted in the cathedral churches of the continent. The Norman bishops introduced the principle into England, and organized the cathedral clergy into corporate bodies, with their duties and emoluments carefully assigned. The bishop and the cathedral clergy anciently had a common fund, administered at the bishop's discretion. Under the new system the property was divided, one portion being assigned to the bishop and another to the clergy. The clergy elected one of themselves as prefect or dean to represent the bishop's authority during his frequent absences; others were appointed to the great offices of the cathedral. These dignitaries were irremovable, and separate revenues were assigned to them. Lastly each of the canons[1] had a prebend[2] or separate estate assigned to him.

By the end of the twelfth century the cathedral

[1] They were called canons because they lived by rule.

[2] The prebends consisted in many cases of a parochial benefice which had been "appropriated" to the cathedral. When the canon was not "in residence" at the cathedral he lived at his prebend.

bodies, nineteen in number (exclusive of the Isle of Man), had received the settled constitutions which they retained down to the Reformation. Canterbury, Durham, Rochester, Norwich, Winchester, and Worcester were Benedictine monasteries. The following chapters were of secular canons: York, London, Lincoln, Lichfield, Hereford, Wells, Salisbury, Exeter, Chichester, together with the four Welsh dioceses, St. David's, Llandaff, Bangor, and St. Asaph. Two bishops had each two sees, viz. Bath and Wells, and Lichfield and Coventry; and in each case the chief see (Wells and Lichfield) was in a church of secular canons, the subordinate see (Bath and Coventry) in a monastery of Benedictine monks. The bishopric of Ely was founded in 1109 in the grand monastery of St. Etheldreda; and the bishopric of Carlisle in 1133, in the house of Austin Canons there.

The chapters, once definitely constituted, speedily began to acquire new rights. About the eighth century the chapter obtained the exclusive right of being the bishop's council. Other rights followed upon this, *e. g.* that of administering the diocese during a vacancy of the see; the right of electing the bishop, to the exclusion of the rest of the clergy of the diocese, and of the com-provincial bishops, dates from the thirteenth century. The chapters soon began to assert independence of the bishop; the dean, originally appointed to represent the bishop's authority during his absence, usurped the bishop's authority in the chapter; Grostête, Bishop of Lincoln in the thirteenth century, in insisting on his right to "visit" the chapter of his cathedral, said that he was contending for the dropped rights of all the bishops in England.

The Constitution of the Cathedrals of the "Old Foundation," *i. e.* of those whose statutes are of earlier date than Henry VIII. The members of

each cathedral are as follows: bishop, dean, precentor, chancellor, treasurer, archdeacons, canons, vicars, and other officers. The four cathedrals in Wales do not appear to have received so complete a constitution: the dean was wanting at St. David's and Llandaff; so late as 1218 the property of the chapter was undivided from the bishopric and not divided into separate estates for the canons; but their general features correspond to those of the English cathedrals.

The bishop is a member of the body, takes part in divine service, confers all the dignities, except the deanery, decides controversies, enacts statutes with the advice and concurrence of the dean and chapter. **The dean and chapter** are only as a body amenable to the bishop, the offences of individual members are corrected by the dean. **The dean**, elected by the chapter, took part in divine service, had cure of souls in the precincts, archidiaconal authority over the churches of the cathedral city, and over churches annexed to prebends. "What appertains to the office of dean is but slightly laid down in law." He gradually assumed that place with respect to the chapter which belonged originally to the bishop (Benson, p. 41). **The precentor** had regulation of all persons and things relating to the divine service. **The chancellor** had charge of the department of theology, and learning in general, the preaching, schools of architecture, music, grammar, divinity, library (Benson, p. 29). **The treasurer** was the guardian of the fabric, furniture, and ornaments of the church.[1] **The archdeacons**, who in the former period seem to have been attached to the bishop as his assistants at

[1] At Lincoln he had charge of a dispensary, whose medicine niches still surround the walls of an apartment in the cathedral (Benson's [Archbishop of Canterbury] 'Cathedral,' p. 35).

home and abroad, without any distinct sphere of jurisdiction, began soon after the Conquest to have each a certain province, with duties similar to those which they exercise at this time. **The canons** consisted of presbyters, deacons, and sub-deacons, each prebendal stall being annexed to one of those three orders of the ministry; and a certain number of each order, as the services of the Church then required, were enjoined to be always resident together.

Each canon was bound to maintain a **vicar** skilled in music to assist in the services. This seems to be the origin of the minor canons.

An important feature in the administration of cathedrals during this period was the chapter council, in which the bishop presided over the whole capitular body, and with their advice and assistance framed regulations for the cathedral church and other parts of diocesan government.

This council in process of time came to be, in some cases, restricted to a portion only of the canons.

The number of canons in a chapter was considerable, ranging from the eighteen of Exeter to the fifty-four of Lincoln. But when the canons became prebendaries, many of them were glad to go and reside upon their prebends, and the dignity of the cathedral was diminished by the habitual absence of so many of its canons. To induce residence, the common fund of the chapter was divided among the canons in proportion to their length of residence. Then it was found that the continual residence of the greater part of the canons, whose presence was not actually needed, considerably reduced the emoluments of the dignitaries and others whose continual residence was necessary to the efficient performance of the various cathedral duties; and new regulations were made dividing

the canons into residentiaries and non-residentiaries. In some cathedrals only the dignitaries were allowed to be residentiaries; in others, a certain number of other canons were nominated by the dean, or co-opted by the residentiaries, as **residentiary canons**. Gradually in most cathedrals the residentiaries drew to themselves the whole authority of the chapter. The name canon came also to be restricted to these residentiaries, while the rest of the **canons** were styled **prebendaries**. At York the non-residentiaries retained their right, and are still summoned to every meeting of the chapter.

The Constitution of the Cathedrals of the "New Foundation."—When Henry VIII. suppressed the monasteries, there were eight of them which were cathedral churches, viz.: Christ Church, Canterbury, Durham,[1] Carlisle, Ely,[1] Norwich, Rochester, Winchester, and Worcester. The churches were preserved, and the constitution of the cathedral body was changed into the form of a dean and canons, the highest number of canons in any chapter being twelve and the lowest four.

At the same time the king founded five new bishoprics at Bristol, Chester, Gloucester, Oxford, and Peterborough, endowed with the whole or part of the possessions of the respective monasteries in those places. The principal features of the statutes of the new foundation, as contrasted with the old, are: that in the old cathedrals, the chapter is still an independent body, and the bishop has no rights except of a seat in the church, and a right of visitation; in the newly-erected bishoprics the bishop is made a member of the chapter. In the Elizabethan statutes of Ely, this feature of the primitive relations of the bishop and his chapter is

[1] The statutes of Durham were revised *temp.* Philip and Mary; those of Ely, *temp.* Elizabeth.

still more pointedly insisted upon, "that Christ's Holy Gospel may be diligently and purely preached by learned and grave men, who after the example of the primitive Church may assist the bishop as his presbytery in all weightier matters."

In the new chapters there is only one dignitary, the dean, who is appointed by the Crown. The other necessary offices are filled by the canons; the precentor is always a minor canon. The archdeacons were not by their office members of the chapter. The dean and chapter have a common property and no separate estates. There is no distinction of residentiaries and non-residentiaries; all duties are shared equally. A body of minor canons and another body of lay clerks are charged with the performance of the services.

In the revision of the whole machinery of the Church in the present century, to adapt it to the increased population and changed circumstances of the times, the cathedrals have been unfortunate. It was assumed that they had no important place in the active life of the Church at large, but were only magnificent churches where a stately service was kept up, and whose offices afforded positions of dignified retirement as rewards for good service in the past, or positions of leisure for literary men. Accordingly a commission was issued in 1835 under William IV., whose recommendations were embodied in statutes in the early part of the reign of Queen Victoria; their general idea was to cut down the cathedral establishments to the minimum, and devote their surplus revenues to the better endowment of old, and formation of new, parochial benefices.

The principal results of these changes have been to reduce the number of canonries with emoluments attached to them to four in each cathedral; with several exceptions where an extra one or two

canonries have been left to form an endowment for archdeacons or professors. The non-residentiary canons of the old foundation are retained as honorary canonries in the appointment of the bishop. The number of minor canonries has been reduced, so that in no case are there more than six or less than two. The incomes of these offices have been reduced to a very small sum.

In the foundation of new sees in the reign of Victoria some were placed in collegiate churches, as Ripon and Manchester, and the clergy supplied a dean and canons already endowed; to these were added archdeacons, for whom a small endowment was provided. In other cases, St. Alban's, Truro, Newcastle, Southwell, and Wakefield, archdeacons were assigned and endowments provided for them, and the bishop was empowered, until a dean and chapter shall have been created, to nominate honorary canons, not exceeding twenty-four in number, and to make regulations respecting such honorary canons.

Authorities.

Bede's 'Ecclesiastical History,' &c.

Bishop of Chester (Stubbs), Preface to the 'Epistolæ Cantuarienses for Canterbury'; and Preface to vol. iv. of 'Roger of Hovenden, for York.'

E. A. Freeman, 'Essay on Cathedrals of the Old Foundation'; 'History of Wells Cathedral.'

Archbishop of Canterbury (Benson), 'The Cathedral.'

First Report of Ecclesiastical Commissioners. Commissioners' Reports for 1854, vol. xxv., gives specimen statutes of the different kinds of foundation, viz. of Salisbury, of Old Foundation; of Lichfield, as revised and adapted at the Reformation; of Ely, of the Conventual Foundation; and of Chester, of the new Foundation of Henry VIII.

ARCHDEACONRIES.

We come now to the subdivision of the diocese into Archdeaconries, Rural Deaneries, and Parishes. In very early times one of the deacons attached to the chief church of the diocese was a kind of diocesan treasurer, having charge of the incomings and outgoings of the common fund at the disposal of the bishop. In the sixth century the name archdeacon first appears, and he seems then to have exercised discipline over the deacons and inferior orders of clergy. Two centuries later the archdeacon has ceased to have anything to do with the management of the church funds; he is now a priest whom the bishop employs as his assistant in the general supervision of the diocese, and is described as the *Oculus Episcopi.* In a large diocese there were several archdeacons, thus Lincoln had seven, Salisbury four, &c. After the Conquest, on the reconstitution of arrangements for the administration of ecclesiastical jurisdiction, archidiaconal courts were instituted as subsections of the episcopal jurisdiction; but the strong feeling of the clergy against this archidiaconal jurisdiction led speedily to the reduction of the power of the archdeacon, the consolidation of the episcopal jurisdiction, and its committal to the hands of an Official Principal.

The archdeacon has the right to visit every year, and must visit once in every three years. Usually he has his court and his Official learned in the canon law; he summons the clergy and churchwardens to his visitation, and exercises such jurisdiction as is according to the law, custom and usage of his own church and diocese. An Act of Parliament, 3 and 4 Vict. c. 113, s. 6, has attached the archdeacon to the cathedral church by appropriat-

ing a canonry to the office, and an Act which came into force Aug. 6, 1885, enabled the Ecclesiastical Commissioners to raise the stipend of archdeacons to not less than £200 a year. The division of each diocese into archdeaconries will be found below under the name of the diocese.

RURAL DEANERIES.

The office of Rural Dean existed in the Church of England in early times. As the diocese was originally conterminous with the kingdom, and the archdeaconry with the county, so the rural deaneries seem to have coincided with the hundreds, and to have taken their titles from them, as they do for the most part to this day. The title *dean* may have arisen from the fact that every hundred was at first divided into ten tithings; and in fact, in Wales especially, and in some places in England, the deanery does still contain precisely ten parishes. They were appointed by the bishop, to execute his processes within the deanery, to report to the bishop on cases of scandalous offences among clergy or laity, to inspect the fabrics and furniture of the churches.

The judicial business of the rural deans was preparatory for the sessions or visitations of the archdeacons. Their functions were merely ministerial to the archdeacons, and their arrangements more a matter of custom than of canon law. Their action altogether is not entitled to the name of jurisdiction, or their assemblies to the designation of courts. Their business was gradually drawn away by the archdeacon to his own visitation; so that by the time of the Reformation, the jurisdiction of the rural dean had declined to nothing. In our own time the office has been resuscitated in all the dioceses, as a medium through which the

bishop can conveniently convey his wishes to the clergy, and in return can obtain their views; and as a means of drawing the clergy together for devotion, study, and discussion of ecclesiastical questions of current interest. Under the Dilapidations Act of 1871, certain new powers are given to rural deans.

A list of the rural deaneries in each division and of the parishes which they contain, will be found below under the name of the diocese.

PROVINCES.

Province of Canterbury.—Augustine was consecrated "Bishop of the English," *Anglorum episcopus*, and Gregory the Great "committed all the bishops of Britain to his care, that the unlearned might be taught and the perverse corrected by his authority" (Bede's 'Eccles. Hist.,' Book I., chap. xxvii.), and sent him the pall, which by that time had become the symbol of metropolitan authority. But Gregory had originally contemplated the division of Britain into two provinces of London and York. Augustine exercised authority over the bishops of his own consecration, as Mellitus, Justus, Laurentius; and his successors in the see of Kent exercised authority over the bishops of their own consecration, as Paulinus, &c. But the bishops of the old British Church declined to accept Augustine as their archbishop; and the bishops of the School of Lindisfarne declined the jurisdiction of the Kentish see. So that there was really no acknowledged metropolitan of the English until, at the Synod of Hertford (673 A.D.), all the English churches agreed to unite into a Church of England, under the metropolitan authority of Canterbury. The subsequent extension of the authority of Canterbury over the

dioceses of West Wales (940), and still later over Wales (twelfth century), was the natural result of the conquest of those countries by the kings of England, and of the old principle that the ecclesiastical authority was conterminous with the civil rule.

The province of Canterbury contains the twenty-four dioceses of Canterbury, London, Winchester, Bangor, Bath and Wells, Chichester, Ely, Exeter, Gloucester and Bristol, Hereford, Lichfield, Lincoln, Llandaff, Norwich, Oxford, Peterborough, Rochester, St. Alban's, St. Asaph, St. David's, Salisbury, Southwell, Truro, and Worcester.

The province has an organization and officers corresponding to those of a diocese, viz.:

The Primate and Metropolitan is the Archbishop of Canterbury.

The Provincial Dean is the Bishop of London.

„	Sub-dean	„	„	Winchester.
„	Chancellor	„	„	Lincoln.
„	Precentor	„	„	Salisbury.
„	Chaplain	„	„	Worcester.
„	Chaplain (Cross-bearer)		„	Rochester.

The Province of York owed its constitution to the circumstances of temporal sovereignty. In the earlier half of the eighth century the Northumbrian kingdom had grown in power, and its kings had succeeded the kings of Kent in the indefinite leadership of the English kingdoms. The Northumbrian Church also was becoming famous throughout not only England but Europe; Bede had made a name among the greatest ecclesiastics of his time; and the School of York attracted students from all parts. Egbert, a member of the royal family, was made Bishop of York in 746 A.D., and under the advice of Bede, who recalled to mind the original intention of Gregory the Great, that York should be the metropolitan see of the

north, the king thought it became the honour of his kingdom and the reputation of his Church, that Northumbria should be raised to the dignity of a separate province.

The province of York contains the ten dioceses of York, Durham, Carlisle, Chester, Manchester, Sodor and Man, Liverpool, Newcastle, Ripon, and Wakefield. It has not a provincial organization like that of the southern province.

A century later, when Mercia had become the most powerful kingdom, King Offa took steps to have his kingdom also erected into a separate province, under the primacy of **Lichfield**. His influence obtained the consent of the Council of Cealchythe in 785 A.D., and the Bishop of Rome recognized the arrangement by sending the pall to the new archbishop. But on Offa's death the arrangement fell through by general consent, and the Council of Cloveshoo in 803 A.D. restored Mercia to the province of Canterbury, the pope acquiescing in the decision.

The **precedence of the bishops** is as follows: Canterbury, York, London, Durham, Winchester, and the rest according to the date of their consecration. On the erection of the new sees of Ripon and Manchester in 1836, it seemed good to the government to make provision that the number of **bishops sitting in the House of Lords** should not be increased beyond the existing number of twenty-four. The object was attained in this way: the Archbishops of Canterbury and York, and the Bishops of London, Durham and Winchester, always sit in Parliament; of the rest, on any vacancy occurring, the oldest by consecration of the bishops who have not seats is summoned by writ to make up the number of twenty-four spiritual peers.

The **official signatures of bishops** are either the

Christian name of the bishop prefixed to that of his see, both in English; or else are the Latin name of the bishop prefixed to an adjective formed from the Latin name of the see.

See.	Bishop's Signature.
Canterbury	Cantuar.
York	Ebor.
London	Londin.
Durham	Dunelm.
Winchester	Winton.
Bangor	Bangor.
Bath and Wells	Bath and Wells, *or* Bathon. and Wellen.
Carlisle	Carliol.
Chester	Cestr.
Chichester	Cicestr.
Ely	Eli, *or* Elien.
Exeter	Exon.
Gloucester and Bristol ...	Glocestr. and Bristol.
Hereford	Hereford.
Lichfield	Lichfield.
Lincoln	Lincoln.
Liverpool	Liverpool.
Llandaff	Llandaff, *or* Llandav.
Manchester	Manchester.
Newcastle	Newcastle.
Norwich	Norwich, *or* Nordovic, *or* Norvic.
Oxford	Oxon.
Peterborough	Petriburg.
Ripon	Ripon.
Rochester	Roffen.
St. Alban's	St. Alban.
St. Asaph	St. Asaph.
St. David's	St. David's, *or* Meneven.
Salisbury	Sarum.
Southwell	Southwell.
Truro	Truron.
Wakefield	Wakefield.
Worcester	Worcester, *or* Vigorn.

THE ARMS OF THE SEES.

(*The Arms of the various Sees are shown on pp.* 407—409.)

Canterbury.—"Azure: an episcopal staff in pale argent, ensigned with a cross patée, or, surmounted by a pall of the second, edged and fringed of the third, charged with four crosses formée fitchée sable." The practice of ornamenting the mitres of archbishops with ducal coronets is a modern one, and without the sanction of the College of Arms.

York.—The present arms are, "Gules: two keys in saltire argent, chief a regal crown proper." The keys allude to St. Peter, to whom the minster is dedicated. The date of their first assumption is doubtful, but the former arms were the same as those of Canterbury. It is said that the change in the shield was brought about by Wolsey, through his jealousy of the rival see of Canterbury, but what evidence there is on the point tends to discredit the assertion.

London.—"Gules: two swords in saltire, hilts argent, pommels or." The cathedral being dedicated to St. Paul will explain the two swords it bears as the well-known emblem of that saint.

Durham.—"Azure: a cross, or, between four lions rampant, argent," and are those ascribed to King Oswy, its Saxon founder. Its bishops were Earls of Sedburgh and Counts Palatine, as is indicated by their mitre being represented rising from a coronet, and formerly adorned with plumes, and in one instance surmounting a helmet (the seal of Bishop Hatfield).

Winchester.—Winchester Cathedral has been dedicated at different times to various saints, originally to St. Amphibalus, afterwards to St. Peter, and lastly St. Swithin. The bishop, as Prelate of the Most Noble Order of the Garter, surrounds his arms with the insignia thereof. The arms of the see are, "Gules: two keys endorsed in bend sinister, the upper one or, and the lower one argent, between them a sword in bend sinister of the third, hilt and pommel or." The two keys refer to its patron saint, Peter, and the sword may be supposed to be a type of the sword of the spirit.

Oxford.—The arms of this see are very singular. "Sable a fesse argent, in chief, three demi-ladies couped proper and ducally crowned, or, vested of the second: in base an *ox*; of the last, horned and hoofed, or, passing a *ford*, barry wavy of four, argent and azure." The punning arms of the city form the base, and it is suggested that the three ladies' heads in chief were formerly those of kings, referring to the Royal founders of the university, as the arms of the latter contain

three crowns. The Bishop of Oxford, as Chancellor of the Most Noble Order of the Garter, adorns his arms with that illustrious ensign, like his brother of Winchester.

Chichester.—The ancient blazonry of this see runs as follows: "Azure: a Prester John seated on a tombstone, in his left hand a mound, and his right hand extended, or, with a linen mitre on his head, and in his mouth a sword, all proper." This was gravely recorded at the College of Arms, and passed muster until very recently, when the figure of Our Saviour took the place of the mythical John, and gave the solution of the incongruous mystery, being, in fact, the restoration of the arms adopted by Bishop Seffrid II. as the seal of his see. This is perhaps one of the strangest perversions of a clear and appropriate "coat" that can be met with. We now find it properly recorded as, "Azure: Our blessed Saviour, head radiant, seated on a throne, or, cushioned gules, vested argent, girdled of the second dexter arm elevated proper, issuant from his mouth fess-wise in the sinister a sword proper, hilt and pommel gold in fesse, on the dexter Alpha, and on the sinister Omega of the last." The special treatment of the effigy of our Lord is of course derived from St. John's vision of Him in the Revelation, in the midst of the golden candlesticks.

Lincoln.—"Gules: two lions passant guardant in pale or, on a chief azure the Virgin ducally crowned, seated, on her dexter arm the Infant Jesus, and in her sinister hand a sceptre, all of the second." The arms are those usually attributed to the Conqueror, in whose reign Lincoln became a bishop's seat, but others think that the see derives its arms from Geoffrey Plantagenet, who occupied it from 1173 to 1182. If this is so, we get an early record of the Royal Arms in Church heraldry, and on that account of historic interest. The figure in the chief is derived from the fact that the cathedral is dedicated to the Virgin Mary.

Bath and Wells.—The arms of Wells are, "Azure: a saltire quarterly, quartered or and argent." The cathedral at Wells is dedicated to St. Andrew: hence the saltire, or X-shaped cross, on which the saint was supposed to have suffered martyrdom. The arms of Bath were, "Azure: two keys, endorsed in bend, sinister, argent and or, enfiled with a sword in bend dexter, proper." Early in the seventeenth century the saltire of Wells was placed between the sword and keys of Bath by Bishop Montague.

Gloucester.—"Azure: two keys endorsed in saltire, or." The abbey church at Gloucester was formally dedicated to St. Peter, and afterwards to Peter and Paul, and the arms now borne refer to the first dedication; but formerly the

sword of the latter saint was added, and still appears in different parts of the building, also on the bells and the seal of the convent.

Bristol.—"Sable: three ducal coronets in pale, or." The derivation of the arms for the Bristol see is unknown, but Woodward conjectures that the three crowns may refer to the Blessed Trinity, in accordance with the dedication of the cathedral, and he adds that the same charges appear in an old stained-glass window, but upon a field azure. For the united dioceses these arms are combined in one shield as follows: "Azure: two keys endorsed in saltire, or," for Gloucester: impaling, "sable three ducal coronets in pale of the second" for Bristol.

Exeter.—"Gules: a sword erect in pale argent, hilted or, surmounted by two keys, endorsed in saltire of the last," and have reference to the former dedication to Peter and Paul.

Worcester.—"Argent: ten torteaux, four, three, two, and one," supposed to be derived from those of Jules de Medicis, who held it for a short period early in the sixteenth century, and have nothing symbolic in them. It is, perhaps, worth recording as a very singular coincidence that the paternal arms of Babington (its bishop from 1597 to 1610) were exactly the same as those of the see.

Hereford.—"Gules: three leopard's heads reversed jessant-de-lis, two and one, or,"—as borne by St. Thomas de Cantilupe, its bishop from 1275 to 1282.

Lichfield.—Its arms—"Per pale gules and argent, a cross potent, quadrated, between four crosses patée, all counter-changed,"—form a very striking coat, from the contrast of colours, but the origin and meaning are unknown. This cathedral possesses a large stained-glass window in the choir filled with the arms of its bishops and the sees they were translated to.

Sodor and Man.—"Gules: between two pillars argent, the Virgin Mary standing on the upper part of three ascents, with arms extended, vested proper and crowned, or, around her head a nimbus of the last; over dexter pillar in fesse a church proper, and in base three legs armed proper, conjoined in fesse at upper part of thigh, fixed on triangle, garnished and spurred, or." Woodward is of opinion that the pillars are properly part of a canopy over the Virgin, and that she should hold the church. The three legs are the arms of Man, which are the same as those of the island of Sicily.

Bangor.—"Gules: a bend, or, guttée de poix, between two mullets, pierced, argent."

Carlisle.—"Argent: on a cross sable, a mitre labelled, or."

Chester.—"Gules: three mitres labelled, or."

Ely.—"Gules: three ducal crowns, or."

Liverpool.—"Argent: an eagle with wings expanded sable, beaked or, resting its dexter claw on an ancient inkhorn proper, a chief per pale azure and gules, charged on the dexter with an open book of the third, inscribed with the words, 'Thy Word is Truth,' of the second, and on the sinister with a lymphad, or."

Llandaff.—"Sable: two croziers in saltire, or and argent; on a chief, azure, three mitres labelled, or."

Manchester.—"Or: on a pale engrailed gules, three mitres labelled, or; on a canton of the second three bendlets enhanced argent." The bearings on the canton are the arms of the city, viz. "Gules: three bendlets, or."

Newcastle.—"Per fesse azure and gules: in chief a representation of the cross of St. Cuthbert, or, and in base three castles two and one, argent." This is based upon the arms of the city, "Gules: three towers, or."

Norwich.—"Azure: three mitres labelled, or."

Peterborough.—"Gules: two keys in saltire, between four cross crosslets fitchée, or,"—the abbey being dedicated to St. Peter.

Ripon.—"Argent: on a saltire gules, two keys in saltire wards upwards, or; on a chief of the second a Holy Lamb proper."

Rochester.—"Argent: on a saltire gules, an escallop shell, or."

St. Alban's.—"Azure: a saltire or, a sword proper, hilted of the second, in pale, pointing to a celestial crown in chief, also or."

St. Asaph.—"Sable: two keys in saltire endorsed argent."

St. David's.—"Sable: on a cross or, five cinquefoils of the first."

Salisbury.—"Azure: the Holy Virgin and Child, with a sceptre in her left hand, all or."

Southwell.—"Sable: three fountains proper; a chief pale of three, on the first, or, a stag couchant proper, on the second, gules, the Blessed Virgin and Child, on the third, also or, two staves ragulée, couped in cross, vert."

Truro.—"Argent: on a saltire gules, a key ward upwards, surmounted by a two-edged sword hilt upwards, both in saltire, or; in base a fleur-de-lis sable; the whole within a bordure of Cornwall, viz. sable, fifteen bizants."

Wakefield.—"Argent, a fleur-de-lys or, on a chief azure three crowns of the second.

NOTE.—A bishop impales his own coat of arms with that of his see, placing the arms of the see in the place of honour, that is on the dexter (spectator's left) side of the shield.

TERRITORIAL EXTENT AND STATISTICS OF THE DIOCESES.

Diocese	Territory	Population	No. of Deaneries	No. of Benefices
Canterbury . .	Entire county of Kent, parts of Surrey and Sussex . .	653,269	20	421
York . . .	York City, entire East Riding, part of North and West Riding	1,287,029	31	628
London . . .	Entire county of Middlesex, part of Hertford . . .	2,920,362	25	564
Durham . .	Entire county of Durham	867,427	11	223
Winchester . .	Entire county of Hants, the Channel Islands, part of Surrey, and small portions of adjacent counties . . .	847,370	29	535
Bangor . . .	Entire counties of Anglesea, Carnarvon and Merioneth, with part of Montgomery	226,040	14	138
Bath and Wells .	Entire county of Somerset except Bedminster . . .	423,705	23	491
Carlisle . . .	Entire counties of Cumberland and Westmoreland, and part of Lancashire	401,280	19	291
Chester . . .	Entire county of Chester, and portions of counties adjacent	646,031	10	254
Chichester . .	Entire county of Sussex, with small part of Surrey . .	489,550	25	365
Ely . . .	Entire counties of Bedford, Cambridge and Huntingdon, greater part of Suffolk, and portions of counties adjacent	512,747	34	556
Exeter . . .	County of Devon except five parishes	603,211	23	503
Gloucester & Bristol	Entire county of Gloucester, parts of Somerset and Wilts, and portions of counties adjacent, and city and county of Bristol	695,952	21	489
Hereford . .	Entire county of Hereford, parts of Salop, Worcester, Radnor and Montgomery, and portions of counties adjacent	229,609	21	365
Lichfield . .	Entire county of Stafford, and parts of Salop . . .	1,104,173	29	456
Lincoln . . .	Entire county of Lincoln, and part of Norfolk . . .	469,392	41	582
Liverpool . .	Part of Lancashire	1,085,634	9	182

Diocese	Territory	Population	No. of Deaneries	No. of Benefices
Llandaff	Entire county of Monmouth, parts of Brecknock, Hereford and Glamorgan	603,020	20	225
Manchester	Part of Lancashire, with portions of Chester and York	2,297,015	21	486
Newcastle	Entire county of Northumberland, and part of Cumberland, and town and county of Berwick on Tweed	438,707	10	164
Norwich	Entire county of Norfolk and eastern part of Suffolk	685,805	42	904
Oxford	Entire counties of Berks, Bucks and Oxford, with portions of counties adjacent	577,196	31	647
Peterborough	Entire counties of Leicester, Northampton and Rutland, with portions of counties adjacent	612,725	40	571
Ripon	Parts of N. and W. Riding of Yorks, and of Lancashire	919,516	19	355
Rochester	Parts of Kent and Surrey, and portion of Sussex	1,594,402	19	298
St. Alban's	Entire counties of Essex and Hertford, portions of counties adjacent	778,586	43	597
St. Asaph	Entire counties of Denbigh and Flint, and parts of Carnarvon, Merioneth, Montgomery and Salop	268,901	16	204
St. David's	Entire counties of Brecon, Cardigan, Carmarthen, Pembroke, with part of Radnor and Glamorgan	482,245	31	404
Salisbury	Entire counties of Dorset and Wilts, portions of counties adjacent	372,188	31	487
Southwell	Entire counties of Derby and Nottingham	853,729	31	473
Truro	Entire county of Cornwall and part of Devon	330,766	12	236
Wakefield	South-west portion of the county of York	663,235	6	168
Worcester	Entire counties of Warwick and Worcester, part of Stafford, and portions of adjacent counties	1,124,688	31	476
Sodor and Man	Isle of Man	54,089	4	33

STATISTICS OF THE ANGLICAN COMMUNION.

England and Wales.

Dioceses	34	Rural Deaneries	*c.* 800
Archbishops	2	Beneficed Clergy	*c.* 14,000
Bishops (including 12 Suffragan, 1 Coadjutor and 4 Assisting Bishops)	51	Curates and Unbeneficed Clergy	*c.* 7,000
Deans	28	Population	29,001,018
Archdeacons	87	Area in square miles	58,674
		Church Sittings	*c.* 6,465,000

Ireland.

Dioceses	13	Benefices	1,248
Archbishops	2	Curates	343
Bishops	11	Area in square miles	32,513
Deans	32	Population	4,706,162
Archdeacons	34		

Scotland.

Dioceses	7	Churches	245
Bishops	7	Schools	95
Deans	7	Area in square miles	29,600
Clergy	277	Population	4,033,103
Parsonages	128		

British Colonies, India, &c.

Dioceses	65	Area of Colonies in square miles	*c.* 6,000,000
Bishops Metropolitan, &c.	6	Area of India (inclusive of Protected States)	*c.* 1,750,000
Other Bishops (including 3 Coadjutor, 2 Assistant, and 13 Missionary Bishops)	75	Population of Colonies, &c.	*c.* 11,000,000
Missionary Jurisdictions	13	Population of India, *c.* 252,000,000	
Deans	19		
Archdeacons	113		
Clergy	*c.* 3,600		

United States of America.

Dioceses	50	Clergy	*c.* 3,800
Missionary Jurisdictions	16	Population	*c.* 51,000,000
Bishops (including Missionary)	72	Area in square miles,	*c.* 3,000,000

Summary.

	BISHOPS.	CLERGY.
England (including 2 Archbishops, 32 Bishops, 12 Suffragan, 1 Coadjutor, and 4 Assisting Bishops)	51	*c.* 21,000
Ireland (including 2 Archbishops)	13	*c.* 1,600
Scotland	7	*c.* 280
British Colonies, India, &c.	81	*c.* 3,600
United States	72	*c.* 3,800
Retired Bishops, &c.	23	
Total	245	*c.* 30,280

HISTORY AND SUCCESSION OF THE SEES.

CANTERBURY.

WHEN Gregory the Great sent his missioners to convert the heathens who had conquered the eastern half of the province of Britannia, and suppressed or driven out the Church from it, his instructions were to make London and York the metropolitan churches. The fact that Ethelbert of Kent had married a Gallic Christian princess, and admitted a Christian bishop and clergy, led Augustine to begin his work in Kent; and the reception of Christianity by the kingdom of Kent led Augustine to establish himself at its capital; and thus Canterbury became the metropolitan see of England instead of London.

Augustine and his immediate successors were, however, practically no more than bishops of Kent; it was Theodore who first united the Churches of the Angles and Saxons into a province, which recognized Canterbury as their metropolitan see; and he was more Primate of the English Church than Bishop of Kent. After his death his successors had little influence beyond their own diocese until Dunstan, who owed his primacy and his wider influence to the supremacy of Wessex over Kent. It was the union of the kingdoms under Egbert, and their incorporation into an empire under Canute, which finally made the Archbishop of Canterbury the real Primate of the English Church and the chief adviser of the Crown.

The diocese consists of the whole of Kent, except that portion which is in Rochester, with portions of

Surrey and Sussex. It is divided into 2 archdeaconries, Canterbury and Maidstone; 20 deaneries; 421 parishes.

LIST OF ARCHBISHOPS OF CANTERBURY, WITH DATES OF THEIR ACCESSION.

	A.D.		A.D.
Augustine	597	Thomas à Becket ...	1162
Laurentius	604	Richard	1174
Mellitus	619	Baldwin	1185
Justus	624	Hubert Fitzwalter ...	1193
Honorius	627	Stephen Langton ...	1207
Deusdedit	655	Richard Grant ...	1229
Theodore	668	Edmund Rich ...	1234
Brihtwald	693	Boniface	1245
Tatwin	731	Richard Kilwardby ...	1273
Nothelm	735	John Peckham ...	1279
Cuthbert	741	Robert Winchelsey ...	1294
Bregwin	759	Walter Reynolds ...	1313
Jaenbert	766	Simon Mepeham ...	1328
Ethelhard	793	John Stratford ...	1333
Wulfred	805	Thomas Bradwardine	1349
Feologild	832	Simon Islip ...	1349
Ceolnoth	833	Simon Langham ...	1366
Ethelred	870	William Whittlesey ...	1368
Plegmund	890	Simon Sudbury ...	1375
Athelm	914	William Courtenay ...	1381
Wulfhelm	923	Thomas Arundel ...	1397
Odo	942	Roger Walden ...	1398
Dunstan	960	Thomas Arundel ...	1399
Ethelgar	988	Henry Chicheley ...	1414
Siric	990	John Stafford ...	1443
Elfric	995	John Kemp ...	1452
Elphege	1005	Thomas Bouchier ...	1454
Living	1013	John Morton ...	1486
Ethelnoth	1020	Henry Dean ...	1501
Eadsige	1038	William Warham ...	1503
Robert	1051	Thomas Cranmer ...	1533
Stigand	1052	Reignald Pole ...	1556
Lanfranc	1070	Matthew Parker[1] ...	1559
Anselm	1093	Edmund Grindal ...	1576
Ralph d'Escures ...	1114	John Whitgift ...	1583
William de Corbeuil	1123	Richard Bancroft ...	1604
Theobald	1139	George Abbot ...	1611

[1] For the particulars of the succession of Parker see p. 69.

	A.D.		A.D.
William Laud ...	1633	Chas. Manners Sutton	1805
William Juxon ...	1660	William Howley ...	1828
Gilbert Sheldon ...	1663	John Bird Sumner ...	1848
William Sancroft ...	1678	Charles Thos. Longley	1862
John Tillotson ...	1691	Arch. Campbell Tait	1868
Thomas Tenison ...	1695	Ed. White Benson ...	1883
William Wake ...	1716		
John Potter ...	1737		
Thomas Herring ...	1747		
Matthew Hutton ...	1757	BISHOPS SUFFRAGAN OF DOVER.	
Thomas Secker ...	1758		
Frederick Cornwallis	1768	Parry	18
John Moore ...	1783	Geo. Rodney Eden ...	1890

YORK.

York was the capital of the Roman province of Britannia, and was early the seat of a bishop, who was probably metropolitan of that division of the province. Eborius of York was one of the three bishops who represented the province at the Council of Arles, 314 A.D. There is no reason to suppose that he was the first bishop, and in all probability he was succeeded by others down to the time of the invasion of the Angles and Saxons. Tradition has preserved the names of Sampson, Pyramus or Pyrannus, and Thadicius as those of occupiers of the see during the period of the invasion. The fact that two little British independent districts, called Loidis and Elmete, still existed a few miles west of York down to the seventh century, makes it the more probable that a Church may have continued to exist, and a succession of British bishops to have lasted there, who would probably retain the title from Eboracum, till its conquest by King Edwin of Northumbria. Wilfrid of York, in the seventh century, speaks of recovering the sacred places which the British

clergy had abandoned when they fled before the invasion.

The re-introduction of Christianity into the Anglian kingdom of Northumbria was from the Italian mission in Kent. When King Edwin sought the hand of Ethelburga of Kent, it was made a condition that she should retain her religion, and Paulinus, ordained bishop for the occasion, and other clergymen, accompanied her to Northumbria, and converted the king, and his people received Christianity as the national religion. When Edwin was conquered by Oswald, and slain in the battle of Heathfield, Paulinus fled with the widowed queen to Kent, and was afterwards Bishop of Rochester. Oswald introduced new missionaries from the Celtic monastery of Iona to evangelize his people. Archbishop Theodore divided the vast Northumbrian diocese into four, of which Bernicia (Yorkshire) was one, with York for its see. In the middle of the seventh century Northumbria was the predominant kingdom, the School of York was famous for its learning throughout Europe, and when Egbert, a member of the royal family, was Bishop of York, on the suggestion of Bede, the intention of Gregory the Great was carried out, and York was made a metropolitan see, with all the Churches north of the Humber for its province. In after ages York claimed to be metropolitan of the bishoprics of Scotland; till the bishops of St. Andrew's successfully disputed the claim, and that see was made by Pope Sixtus IV., in 1471 A.D., the metropolitical see of the northern kingdom.

For ages there were unsettled points of etiquette between Canterbury and York. A Synod at London, in the reign of William I., decided that the Archbishop of Canterbury might summon the Archbishop of York and his suffragans to a council;

but that fell into disuse, if it was ever acted upon. At present the two provinces are independent in all ordinary matters of jurisdiction.

The diocese contains the East Riding, parts of the North and West Ridings of Yorkshire, and portions of adjoining counties; divided into 3 archdeaconries, York, East Riding, and Cleveland; 31 deaneries; 628 parishes.

BISHOPS.

	A.D.
Eborius	314
. . .	
Sampson	*British bishops, traditional.*
Pyrannus	
Thadicius	
Paulinus	625
(*Interval of about* 30 *years.*)	
Wilfrid	664
Chadd	664
Bosa	678
St. John of Beverley	705
Wilfrid II.	718

ARCHBISHOPS.

	ACCESS. A.D.
Egbert	734
Ethelbert	767
Eanbald	780
Eanbald II. ...	796
Wulfsius	812
Wigmund	831
Wulfhere	854
Ethelbald	900
Redewald *or* Lotheward	*uncertain.*
Wulstan	
Oskytel	958
Oswald	972
Adulph	992
Wulstan II. ...	1003
Alfric Puttock ...	1023
Kinsius	1051
Ealdred	1061
Thomas of Bayeux ...	1070
Gerard	1101
Thomas II. ...	1109
Thurstan	1119
St. William of York ...	1153
Henry Murdac ...	1147
St. William reinstated	1153
Roger de Pont l'Évêque	1154
(*Died* 1181; *vacancy of* 10 *years.*)	
Geoffrey Plantagenet	1191
(*Vacancy of* 9 *years.*)	
Walter de Gray ...	1215
Sewall de Bovill ...	1256
Godfrey de Ludham	1258
Walter Giffard ...	1265
William Wickwan ...	1279
John Romanus ...	1286
Henry de Newerk ...	1296
Thomas de Corbridge	1300
William de Greenfield	1306
William de Melton ...	1317
William la Zouche ...	1342
John de Thoresby ...	1352
Alexander de Neville	1374
Thomas Arundel ...	1388
Robert Waldby ...	1397
Richard Scrope ...	1398
Henry Bowet ...	1407
John Kemp ...	1426
William Booth ...	1452
George Neville ...	1464
Lawrence Booth ...	1476
Thomas Rotherham ...	1480

	ACCESS. A.D.
Thomas Savage ...	1501
Christopher Bainbrigg	1508
Thomas Wolsey ...	1514
Edward Lee ...	1531
Robert Holgate ...	1545
(*Deprived* 1554.)	
Nicholas Heath ...	1555
(*Deprived* 1560.)	
Thomas Young ...	1561
Edmund Grindal ...	1570
Edwin Sandys ...	1577
John Piers	1589
Matthew Hutton ...	1595
Tobias Matthew ...	1606
George Monteigne ...	1628
Samuel Harsnett ...	1628
Richard Neile ...	1632
John Williams ...	1641
(*Vacancy of* 10 *years.*)	
Accepted Frewen ...	1660
Richard Sterne ...	1664
John Dolben ...	1683
Thomas Lamplugh ...	1688
John Sharp ...	1691
Sir Wm. Dawes, Bart.	1714
Lancelot Blackburne	1724
Thomas Herring ...	1743
Matthew Hutton ...	1747
John Gilbert ...	1757
Robert H. Drummond	1761
William Markham ...	1777
Edward Venables Vernon-Harcourt ...	1808
Thomas Musgrave ...	1847
Charles Thos. Longley	1860
William Thomson ...	1863
Wm. Connor Magee	
Wm. Dalrymple Maclagan	1891

BISHOP SUFFRAGAN OF HULL.

Robert Sylvester *or* Pursglove ...	1538

LONDON.

There was a see here, perhaps a metropolitan see, in British times. Restitutus, Bishop of London, was present at the Council of Arles, 314 A.D. A list of British bishops of this see is given by Joscelin of Furness in the twelfth century, and copied by the later historians, but it is apocryphal (see *Registrum Sacrum Anglicanum*, p. 152). When Ethelbert, King of Kent, was pressing the acceptance of Christianity upon the neighbouring kingdoms under his influence, his nephew Sabert, King of the East Saxons, consented to the planting of a mission among his people, and Mellitus, one of the Italian missionaries, was made bishop, with his see in

London. But the work collapsed, Mellitus retired to Kent, and the evangelization of the East Saxons was left to be successfully accomplished by a mission from Northumbria, under Ceadda, brother of Cedd of Lichfield.

The diocese consists of Middlesex and part of Herts; divided into 2 archdeaconries, London and Middlesex; 25 deaneries; 511 parishes.

	ACCESS. A.D.		ACCESS. A.D.
Mellitus	604	Hugh d'Orivalle ...	1075
Cedda	654	Maurice	1086
Wina	662	Richard de Beames ...	1108
Erkenwald	675	Gilbert Universalis ...	1128
Waldhere	693	Robert de Sigillo ...	1141
Ingwald	[1] *c.* 706	Richard de Beames ...	1152
Egwulf	745	Gilbert Ffolliot ...	1163
Wighed	*c.* 789	Richard FitzNeal ...	1189
Aldbert	767	Wm. de S. Mere l'Eglise	1199
Eadgar	*c.* 789	Eustace de Fauconberg	1221
Kenwalch	*c.* 793	Roger Niger ...	1229
Eadbald		Fulk Bassett ...	1244
Heathobert... ...	794	Henry de Wingham	1260
Osmund	800	Henry de Sandwich ...	1263
Ethelnoth	*c.* 811	John Chishall ...	1274
Ceolbert	*c.* 824	Richard Gravesend ...	1280
Deorwulf ...	*c.* 860-2	Ralph Baldock ...	1306
Swithulf		Gilbert Segrave ...	1313
Elfstan		Richard Newport ...	1317
Wulfsy	898	Stephen Gravesend ...	1319
Elfstan		Richard Brentworth	1338
Theodred	*c.* 926	Ralph Stratford ...	1340
Wulfstan		Michael Northburgh	1355
Brihthelm	*c.* 953	Simon Sudbury ...	1362
Dunstan	957	William Courtenay ...	1375
Elfstan	961	Robert Braybrook ...	1382
Wulfstan II. ...	996	Roger Walden ...	1405
Elfwin	1004	Nicolas Bubwith ...	1406
Elfwy	1014	Richard Clifford ...	1407
Elfweard	1035	John Kemp ...	1421
Robert Champart ...	1044	William Gray ...	1426
William	1051	Robert Fitzhugh ...	1431

[1] Where *c.* (= *circa*) is placed before a date in these lists, it means that the date of consecration is not known, and the date given is that of the earliest signature of the bishop which has been met with in charters, &c.

	ACCESS. A.D.
Robert Gilbert ...	1436
Thomas Kemp ...	1450
Richard Hill ...	1489
Thomas Savage ...	1496
William Warham ...	1502
William Barons ...	1504
Richard Fitz-James ...	1506
Cuthbert Tunstall ...	1522
John Stokesley ...	1530
Edmund Bonner ...	1540
Nicolas Ridley ...	1550
Edmund Grindal ...	1559
Edwin Sandys ...	1570
John Aylmer ...	1577
Richard Fletcher ...	1595
Richard Bancroft ...	1597
Richard Vaughan ...	1604
Thomas Ravis ...	1607
George Abbott ...	1610
John King	1611
George Mountain ...	1621
William Laud ...	1628
William Juxon ...	1633
Gilbert Sheldon ...	1660
Humfrey Henchman	1663
Henry Compton ...	1675
John Robinson ...	1714
Edmund Gibson ...	1723
Thomas Sherlock ...	1748
Thomas Hayter ...	1761
Richard Osbaldeston	1762
Richard Terrick ...	1764
Robert Lowth ...	1777
Beilby Porteus ...	1778
John Randolph ...	1809
William Howley ...	1813
Charles J. Blomfield ...	1828
Archibald C. Tait ...	1856
Frederick Temple ...	1885

BISHOPS SUFFRAGAN OF BEDFORD.

John Hodgkins (*first Suffragan to Lincoln*)	1537
Wm. Walsham How	1879
Robt. Claudius Billing	1888

BISHOPS SUFFRAGAN OF MARLBOROUGH.

Thos. Morley (*first Suffragan to Salisbury*)	1537
Alfred Earle ...	1888

DURHAM.

The Anglian kingdom of Northumbria owed its Christianity to the missionaries whom King Oswald brought from Iona. Aidan founded a monastery at Lindisfarne, from which proceeded the evangelizers, not of Northumbria only, but of Mercia, Essex, and the South Saxons. Archbishop Theodore divided the vast Northumbrian diocese into four: Deira, with its see at Lindisfarne; Bernicia, with its see at York; Hexham as the see

of the country around it; and Withern for the outlying northern province of the Picts. In 875 the bishop and the monks of Lindisfarne fled before an invasion of the Danes, carrying with them the body of St. Cuthbert, according to his last desire. They wandered over the country for seven years, till in 883 King Guthred fixed the saint's body, and the bishopric with it, at Chester-le-Street; and gave to the saint the land between the Wear and the Tyne, with the right of sanctuary. In 990 the monks again fled southward before another Danish invasion, until the saint's body finally rested at Durham, and entailed upon the bishops of Durham the privileges which Guthred had granted to the saint. The bishops exercised civil authority over the district given by Guthred, and were thus great temporal princes. At the Reformation the Palatine power of the see was taken away and annexed to the Crown.

The diocese now consists of the county of Durham; divided into 2 archdeaconries, Durham and Auckland; 11 deaneries; 239 parishes.

LINDISFARNE.

	ACCESS. A.D.
Aidan	635
Finan	651
Colman	661
Tuda	664
Eata	678
Cuthbert	685
Eadberht	687
Eadfrith	698
Ethelwold	724
Cynewulf	740
Higbald	781
Egbert	803
Heathored	821
Egred	830
Eanbert	845
Eardulf	854

CHESTER-LE-STREET.

	ACCESS. A.D.
Cutheard	900
Tilred	915
Wigred	928
Uhtred	944
Sexhelm	947
Ealdred	957
Elfsy	968

HEXHAM.

Eata	678
Trumbert	681
Eata (*restored*) ...	685
John of Beverley ...	687
Wilfrid (*succ.* 705) ...	664
Acca	709
Frithobert	734

	ACCESS. A.D.
Alhmund	767
Tilbert	781
Ethelbert (*succ.* 789)...	777
Heardred	797
Eanbert	800
Tidferth	806

WITHERN IN GALLOWAY.

Trumwin	681
Pecthelm	730
Frithwald	735
Petwin	763
Ethelbert	777
Badulf	791
Gilaldanus	1133
Christian	1154
John	1189
Walter	1209
Gilbert	1235
Henry	1255
Thomas Dalton ...	1294
Simon of Wedehale...	1317
Michael of Malconhalg	1355

DURHAM.

Aldhun	990
Edmund	1020
Eadred	1041
Ethelric	1042
Ethelwin	1056
Walcher	1071
William of S. Carileph	1081
Ralph Flambard ...	1099
Geoffrey Rufus ...	1133
William de S. Barbe	1143
Hugh de Puisac ...	1153
Philip of Poitou ...	1197
Richard Marsh ...	1217
Richard le Poore ...	1229
Nicolas Farnham ...	1241
Walter Kirkham ...	1249
Robert Stichill ...	1261
Robert of Holy Island	1274
Antony Bek ...	1284
Richard Kellaw ...	1311
Lewis de Beaumont...	1318

	ACCESS. A.D.
Richard of Bury ...	1333
Thomas Hatfield ...	1345
John Fordham ...	1382
Walter Skirlaw ...	1388
Thomas Langley ...	1406
Robert Neville ...	1438
Laurence Booth ...	1457
William Dudley ...	1476
John Sherwood ...	1484
Richard Fox ...	1494
William Senhouse ...	1502
Christopher Bainbridge	1507
Thomas Ruthall ...	1509
Thomas Wolsey ...	1523
Cuthbert Tunstall ...	1530
James Pilkington ...	1561
Richard Barnes ...	1577
Matthew Hutton ...	1589
Tobias Matthew ...	1595
William James ...	1606
Richard Neale ...	1617
George Monteigne ...	1628
John Howson ...	1628
Thomas Morton ...	1632
John Cosin	1660
Nathanel Crewe ...	1674
William Talbot ...	1721
Edward Chandler ...	1730
Joseph Butler ...	1750
Richard Trevor ...	1752
John Egerton ...	1771
Thomas Thurlow ...	1787
Shute Barrington ...	1791
William van Mildert	1826
Edward Maltby ...	1836
Charles T. Longley ...	1856
Hy. Montagu Villiers	1860
Charles Baring ...	1861
Jos. Barber Lightfoot	1879
Brooke Foss Westcott	1890

SUFFRAGAN OF BERWICK.

Thomas Sparke ...	1537

WINCHESTER.

Probably a bishop's see in British times. Bede preserves the tradition of the existence of a great cathedral and monastery here. Birinus, a priest of Genoa, came on a missionary adventure and converted Kynegils, the West Saxon king, and his people. He settled his see at Dorchester (Oxfordshire). After his death came Agilbert, a Gallic bishop, and took up the work of Birinus. King Kenwalk divided the diocese, and placed Wina at Winchester as bishop of the southern half, but expelled him two years afterwards. Agilbert retired, and was succeeded by his nephew, Eleutherius, Eleutherius by Hedda, who removed the see to Winchester. On Hedda's death (705 A.D.) the diocese was divided, the western part being formed into the new diocese of Sherborne. With the growth of the power of Wessex, Winchester became the royal city of England, the kings were crowned in its cathedral, and the see became wealthy and powerful. Edward III. conferred the dignity of Prelate of the Order of the Garter upon the see, and the bishops were anciently reputed to be Earls of Southampton, and are so styled in the new statutes of the Garter made by Henry VIII.

The diocese includes Hants, West Surrey, the Isle of Wight, and the Channel Islands; 3 archdeaconries, Winchester, Isle of Wight, and Surrey; 548 parishes; 29 deaneries.

	ACCESS. A.D.		ACCESS. A.D.
Birinus	634	Daniel	705
Agilbert	650	Hunferth	744
Wina	662	Kynheard	754
Eleutherius ...	670	Ethelhard	
Hedda	676	Egbald	*c.* 778

	ACCESS. A.D.
Dudda	
Kinbert	*c.* 785
Alhmund	802
Wigthen	*c.* 811
Herefrith	825
Eadmund	833
Helmstan	838
Swithun	852
Alfred	862
Trumbert	
Denewulf	879
Frithstan	909
Beornstan	931
Elphege	934
Alfsin	951
Brihthelm	960
Ethelwold	963
Elphege	984
Kenulf	1005
Ethelwold	1006
Alfsin	1014
Alwin	1032
Stigand	1043
Walkelin	1070
William de Giffard ...	1107
Henry de Blois ...	1129
Richard Toclive ...	1174
Godfrey de Lucy ...	1189
Peter de Roches ...	1205
William de Raleigh ...	1244
Aylmer de Valence ...	1260
John Gervais ...	1262
Nicholas Ely ...	1268
John of Pontoise ...	1282
Henry Woodloch ...	1305
John Sendale ...	1316
Rigaud Asser ...	1320
John Stratford ...	1323
Adam Orlton ...	1333
William Edendon ...	1346
William of Wykeham	1367

	ACCESS. A.D.
Henry Beaufort ...	1405
William of Wainfleet	1447
Peter Courtenay ...	1487
Thomas Langton ...	1493
Richard Fox ...	1501
Thomas Wolsey ...	1529
Stephen Gardiner ...	1531
John Poynet ...	1551
John White ...	1556
Robert Horne ...	1561
John Watson ...	1580
Thomas Cooper ...	1584
William Wickham ...	1595
William Day ...	1596
Thomas Bilson ...	1597
James Montagu ...	1616
Launcelot Andrews ...	1619
Richard Neile ...	1628
Walter Curll ...	1632
Brian Duppa ...	1660
George Morley ...	1662
Peter Mews ...	1684
Jonathan Trelawny ...	1707
Charles Trimnell ...	1721
Richard Willis ...	1723
Benjamin Hoadley	1734
John Thomas ...	1761
Brownlow North ...	1781
George Pretyman ...	1820
Charles R. Sumner ...	1827
Samuel Wilberforce	1869
Ed. Harold Browne ...	1873
Anthy. Wilson Thorold	1891

SUFFRAGAN BISHOPS OF GUILDFORD.

John Sutton Utterton	1874
Geo. Henry Sumner	1888

BATH AND WELLS.

The diocese was constituted out of Sherborne by King Edward and Archbishop Plegmund in 909 A.D., and consisted of the tribe of the Sumorsætan. The see was fixed at Wells, probably because there was already a large church there. Bishop Gisa, appointed by Edward the Confessor, survived till 1088, and was succeeded by John de Villula. Bishop John obtained a gift of Bath Abbey from King John, bought the lordship of the city, and removed his see to Bath, pulling down the cloister buildings at Wells. Bishop Robert (1136—1166) reorganized the church of Wells, and founded a dean and chapter there. The relations of the bishop to the double see were arranged thus: elections were to be made by the monks of Bath and the canons of Wells together; the bishop was to be enthroned in both churches, and the chapters of both were to assent to all grants.

The diocese consists, now as always, of the county of Somerset; divided into 3 archdeaconries, Taunton, Bath, and Wells; 26 deaneries; 493 parishes.

WELLS.	ACCESS. A.D.
Athelm	909
Wulfhelm	914
Elphege	923
Wulfhelm	938
Brihthelm	956
Kyneward	973
Sigar	975
Alfwin	997
Living	999
Ethelwin } Brihtwin }	1013
Merewit	1027
Duduc	1033
Giso	1061

BATH AND WELLS.	ACCESS. A.D.
John of Tours ...	1088
Godfrey	1123
Robert	1136
Reginald FitzJocelin	1174
Savaric	1192
Jocelin Troteman ...	1206
Roger	1244
William Button ...	1248
Walter Giffard ...	1265
William Button ...	1267
Robert Burnell ...	1275
William de la March	120[illegible]
Walter Haleshaw ...	1[illegible]

	ACCESS. A.D.
John Drokensford ...	1309
Ralph of Shrewsbury	1329
John Barnet ...	1363
John Harewell ...	1366
Walter Skirlaw ...	1386
Ralph Erghum ...	1388
Henry Bowett ...	1401
Nicolas Bubwith ...	1407
John Stafford ...	1425
Thomas Beckington...	1443
Robert Stillington ...	1466
Richard Fox ...	1491
Oliver King ...	1495
Hadrian de Castello	1504
Thomas Wolsey ...	1518
John Clerk ...	1523
William Knight ...	1541
William Barlow ...	1549
Gilbert Bourne ...	1554
Gilbert Berkeley ...	1560
Thomas Godwin ...	1584
John Still	1593
James Montagu ...	1608
Arthur Lake ...	1616
William Laud ...	1626
Leonard Mawe ...	1628
Walter Curll ...	1629
William Piers ...	1632
Robert Creighton ...	1670
Peter Mews ...	1673
Thomas Ken ...	1685
Richard Kidder ...	1691
George Hooper ...	1704
John Wynne ...	1727
Edward Willes ...	1744
Charles Moss ...	1774
Richard Beadon ...	1802
George Henry Law ...	1824
Richard Bagot ...	1845
Robert John Eden ...	1854
Arthur Charles Hervey	1864

SUFFRAGAN OF TAUNTON.

William Finch ...	1538

BANGOR.

The see is of very great antiquity, but its early history is unknown. St. Daniel was bishop here about 516—584 A.D. Elvod, about 768—809, introduced the Roman Easter, &c., into North Wales. Mordaf, about 920—930, accompanied Prince Howel Dha to Rome. Madoc Min, *i.e.* Madoc the Fox, betrayed Llewelyn, and afterwards his son Griffith, to Earl Harold. Except these names the interval of 500 years is a blank. On the occasion of a vacancy Henry I. nominated Hervé, a Breton, and Thomas, Archbishop of York, consecrated him, but his flock would not receive him; he retired to England, and was afterwards

the first bishop of Ely. The see was vacant till 1120, when David, nominated by the Prince of Gwynedd, was consecrated by Ralph, Archbishop of Canterbury, and made formal profession of obedience to that see. On his death, Maurice, elected by the clergy and people, was consecrated by the Archbishop of Canterbury and made profession of obedience.

The diocese consists of the counties of Anglesea, Carnarvon, and Merioneth, with part of Montgomery; divided into 2 archdeaconries, Bangor and Anglesea, and Merioneth; 14 deaneries; 142 parishes.

	ACCESS. A.D.		ACCESS. A.D.
Hervé	1092	Thomas Pigott ...	1500
David the Scot ...	1120	John Penny ...	1505
Maurice	1140	Thomas Skirvington	1509
Guy Rufus	1177	John Salcott ...	1534
Alban	1195	John Bird	1539
Robert of Shrewsbury	1197	Arthur Bulkeley ...	1542
Martin or Cadogan ...	1215	William Glynne ...	1555
Richard	1237	Rowland Merick ...	1559
Anian	1267	Nicolas Robinson ...	1566
Griffin ap Yorwerth ...	1307	Hugh Bellott ...	1586
Anian Seys ...	1309	Richard Vaughan ...	1596
Matthew Englefield ...	1328	Henry Rowlands ...	1598
Thomas Ringsted ...	1357	Lewis Bayly ...	1616
Gervas de Castro ...	1366	David Dolben ...	1632
Howel ap Grono ...	1371	Edmund Griffith ...	1634
John Gilbert ...	1372	William Roberts ...	1637
John Swaffham ...	1376	Robert Morgan ...	1666
Richard Young ...	1400	Humfrey Lloyd ...	1673
[1] Benedict Nicolls ...	1408	Humfrey Humphries	1689
William Barrow ...	1418	John Evans ...	1702
John Cliderow ...	1425	Benjamin Hoadley ...	1716
Thomas Cheriton ...	1436	Richard Reynolds ...	1721
John Stanbury ...	1448	William Baker ...	1723
James Blakedon ...	1453	Thomas Sherlock ...	1728
Richard Edenham ...	1465	Charles Cecil ...	1734
Henry Deane ...	1496	Thomas Herring ...	1738

[1] Lewis Bifort was appointed Bishop of Bangor by the interest of Owen Glendower soon after 1400, but was never recognized by the English Church. The pope translated him to another see in 1408, but he appeared as "Ludovicu s Bangorensis" at the Council of Constance.

	ACCESS. A.D.		ACCESS. A.D.
Matthew Hutton ...	1743	Henry W. Majendie	1809
Zachariah Pearce ...	1748	Christopher Bethell ...	1830
John Egerton ...	1756	Jas. Colquhoun Campbell	1859
John Ewer	1769	Daniel Lewis Lloyd	1892
John Moore ...	1775		
John Warren ...	1783		
William Cleaver ...	1800		
John Randolph ...	1807		

CARLISLE.

The British inhabitants of Cumbria maintained their independence against the first shock of the Anglian invasion, and it was only gradually that the kings of Northumbria obtained a supremacy over them. St. Kentigern, the son of a Cumbrian king, revived the decayed Christianity of the district in the latter part of the sixth century. In the early part of the seventh century Æthelfrith of Northumbria finally reduced the states of Cumbria, from the Clyde to the Dee, to the condition of dependencies. King Egfrid (670—685) absorbed Carlisle and a large district round it into Northumbria, and in 685 gave Carlisle and the country about it to St. Cuthbert. Thus Carlisle was transferred from Kentigern's diocese of Glasgow to Cuthbert's diocese of Lindisfarne. In 945 Dunmail, the last king of Cumbria, revolted and was slain, and his kingdom granted to Malcolm, King of Scotland. Siward, Earl of Northumberland, seized the Cumbrian territory south of the Solway; in 1092 William Rufus seized it, constituted it into an earldom, and built and garrisoned a castle, and there were disputes between the bishops of Glasgow and Durham as to their jurisdiction over the district; Henry I. settled the matter by constituting it a new bishopric in 1133.

The diocese now consists of the counties of

Cumberland and Westmoreland, and part of Lancashire, divided into 3 archdeaconries, Carlisle, Westmoreland and Furness; 19 deaneries; 293 parishes.

	ACCESS. A.D.
Adelulf	1133
Bernard	1203
Hugh	1219
Walter Mauclerc ...	1224
Silvester Everdon ...	1247
Thomas Vipont ...	1255
Robert Chause ...	1258
Ralph Ireton ...	1280
John Halton ...	1292
John Ross	1325
John Kirby ...	1332
Gilbert Welton ...	1353
Thomas Appleby ...	1363
Robert Reade ...	1396
Thomas Merks ...	1397
William Strickland ...	1400
Roger Whelpdale ...	1420
William Barrow ...	1423
Marmaduke Lumley	1430
Nicolas Close ...	1450
William Percy ...	1452
John Kingscote ...	1462
Richard Scroope ...	1464
Edward Storey ...	1468
Richard Bell ...	1478
William Senhouse ...	1496
Robert Layburn ...	1503
John Penny ...	1509
John Kite... ...	1521
Robert Aldrich ...	1537
Owen Oglethorpe ...	1557
John Best	1561
Richard Barnes ...	1570
John May	1577
Henry Robinson ...	1598
Robert Snowdon ...	1616
Richard Melbourne ...	1621
Richard Senhouse ...	1624
Francis White ...	1626
Barnabas Potter ...	1629
James Usher ...	1642
Richard Sterne ...	1660
Edward Rainbow ...	1664
Thomas Smith ...	1684
William Nicholson ...	1702
Samuel Bradford ...	1718
John Waugh ...	1723
George Fleming ...	1735
Richard Osbaldeston	1747
Charles Lyttleton ...	1762
Edmund Law ...	1769
John Douglas ...	1787
Edw. Venables Vernon	1791
Samuel Goodenough	1808
Hugh Percy ...	1827
Hy. Montague Villiers	1856
Samuel Waldegrave	1860
Harvey Goodwin ...	1869
Jas. Warsing Bardsley	1891

SUFFRAGAN BISHOP OF BARROW-IN-FURNESS.

Henry Ware ...	1889

CHESTER

was the see of a bishop for a very short time in the twelfth century, when Peter, Bishop of Lichfield, in 1075 removed his see to Chester; but his

successor, Bishop Robert (1086-1107), moved it back again to Lichfield. It was re-constituted by Henry VIII. in 1541, and the last Abbot of St. Werburgh, Chester (who had been a suffragan of Lichfield), was made the first bishop.

The diocese consists of the county of Chester, and portions of adjacent counties; divided into 2 archdeaconries, Chester and Macclesfield; 12 deaneries; 265 parishes.

	ACCESS. A.D.		ACCESS. A.D.
John Bird ...	1541	Francis Gastrell ...	1714
George Coates ...	1554	Samuel Peploe ...	1726
Cuthbert Scott ...	1556	Edmund Keene ...	1752
William Downham ...	1561	William Markham ...	1771
William Chaderton ...	1579	Beilby Porteus ...	1777
Hugh Bellott ...	1595	William Cleaver ...	1788
Richard Vaughan ...	1597	Henry W. Majendie	1800
George Lloyd ...	1605	Bowyer E. Sparke ...	1810
Thomas Morton ...	1616	George Henry Law ...	1812
John Bridgman ...	1619	Charles J. Blomfield	1824
Brian Walton ...	1660	John Bird Sumner ...	1828
Henry Fern ...	1662	John Graham ...	1848
George Hall ...	1662	William Jacobson ...	1865
John Wilkins ...	1668	William Stubbs ...	1884
John Pearson ...	1673	Francis John Jayne ...	1888
Thomas Cartwright ...	1686		
Nicolas Stratford ...	1689		
William Dawes ...	1708		

CHICHESTER.

Ælla and his three sons founded the kingdom of the South Saxons in 447 A.D. Two hundred years afterwards a group of religious of Celtic descent lived in a little monastery at Bosham, but no one cared to listen to their teaching. Wilfrid of York, during his banishment from Northumbria, was wrecked on this coast (*c.* 683 A.D.); converted the king, Æthelwealh, who had married a Christian

wife; built a church at Selsey, and made a good beginning of the conversion of the people. About three years afterwards (685 A.D.) Wessex obtained dominion over Sussex. Next year Wilfrid returned to Northumberland, appointing no successor; and the Sussex Church fell naturally under the jurisdiction of the Bishop of Wessex, whose see was at Winchester. When Winchester was divided, in 705 A.D., Sussex fell into the new diocese of Sherborne; but four years afterwards the see of Selsey was revived as the see of a separate bishop of the South Saxons. After the Norman Conquest the see was removed to the town of Chichester.

The diocese comprises Sussex, with a small part of Surrey, and is divided into 2 archdeaconries, Chichester and Lewes; 25 deaneries; 382 parishes.

SELSEY.	ACCESS. A.D.	CHICHESTER.	ACCESS. A.D.
Eadbert	709	Stigand	1070
Eolla	c. 714	Godfrid	1087
Sigga	733	Ralph Luffa ...	1091
Aluberht		Seffrid d'Escures ...	1125
Osa	c. 765	Hilary	1147
Gislehere	c. 780	John Greenford ...	1174
Totta	c. 785	Seffrid	1180
Wiohthun	c. 789	Simon de Wells ...	1204
Ethelwulf	c. 811	Richard le Poor ...	1215
Cenred	c. 824	Ralph of Wareham ...	1218
Gutheard	c. 860	Ralph Neville ...	1224
Bernege	909	Richard de Wych ...	1245
Wulfhun	c. 931	John Climping ...	1254
Alfred	c. 944	Stephen Berksted ...	1262
Eadhelm	c. 963	Gilbert de St. Leofard	1288
Ethelgar	980	John Langton ...	1305
Ordbriht	989	Robert Stratford ...	1337
Elmer	1009	William de Lynn ...	1362
Ethelric	1032	William Reade ...	1368
Grimketel	1039	Thomas Rushook ...	1385
Hecca	1047	Richard Mitford ...	1390
Ethelric	1058	Robert Waldby ...	1396

	ACCESS. A.D.		ACCESS. A.D.
Robert Reade ...	1397	Richard Montagu ...	1628
Stephen Patrington ...	1417	Brian Duppa ...	1638
Henry de la Ware ...	1418	Henry King ...	1642
John Kemp ...	1420	Peter Gunning ...	1670
Thomas Polton ...	1421	Ralph Brideoak ...	1675
John Rickingale ...	1426	Guy Carleton ...	1678
Simon Sydenham ...	1431	John Lake	1685
Richard Praty ...	1438	Simon Patrick ...	1689
Adam Moleyns ...	1446	Robert Grove ...	1691
Reginald Peacock ...	1450	John Williams ...	1696
John Arundel ...	1459	Thomas Manningham	1709
Edward Story ...	1478	Thomas Bowers ...	1722
Richard FitzJames ...	1503	Edward Waddington	1724
Robert Sherborn ...	1508	Francis Hare ...	1731
Richard Sampson ...	1536	Matthias Mawson ...	1740
George Day ...	1543	William Ashburnham	1754
John Scory... ...	1552	John Buckner ...	1758
John Christopherson...	1557	Robert James Carr ...	1824
William Barlow ...	1559	Edward Maltby ...	1831
Richard Curteis ...	1570	William Otter ...	1836
Thomas Bickley ...	1586	Phil. R. Shuttleworth...	1840
Antony Watson ...	1596	Ashurst T. Gilbert ...	1842
Launcelot Andrews ...	1605	Richard Darnford ...	1870
Samuel Harsnett ...	1609		
George Carlton ...	1619		

ELY.

Ely has a long and distinguished history before it became a bishop's see. Etheldreda, daughter of Anna, King of the East Anglians, married Tondbert, King of the South Gyrvians or Fenmen, and received the Isle of Ely as her dower; on his death she was married again to Egfrid of Northumbria, but with his permission she retired to her own estate, and there built a double monastery for men and women, of which she was the first abbess. This was destroyed in the great Danish invasion of 870. Ethelwold, bishop of Winchester, purchased

the Isle of Ely from King Edgar, and refounded the monastery for Benedictine monks. It grew in wealth and importance, and its abbots were among the most powerful churchmen of the age. At the Norman Conquest the Isle of Ely became the refuge of the last Saxons who held out against William, and the monastery was, as it were, the citadel of the "Camp of Refuge."

In the reign of Rufus, Abbot Richard, son of Richard, Earl of Clare, conceived the idea of terminating the constant disputes of the powerful monastery with the Bishop of Lincoln, by getting the abbot raised to the episcopal dignity, ruling independently over its own estates, and a portion of the vast Lincoln diocese besides. He died before the plan could be accomplished. Hervey, Bishop of Bangor, whom the Welsh had driven out of his see, was able to carry the plan through; and in 1108, at the Council of London, Archbishop Anselm consented to the erection of the new see, and Hervey was appointed to it. At the Reformation the privileges of the see were greatly restricted by the Act 27 Hen. VIII. c. 24, which restored to the Crown its ancient royalties. Elizabeth despoiled the see, exchanging (under the authority of an Act of Parliament) fourteen manors of the see for tenths and impropriations of much less value. The chapel of the ancient town palace of the bishops still remains in Ely Place, Holborn; it has recently been bought by Romanists, and converted to their uses.

The diocese comprises the counties of Bedford, Cambridge, and Huntingdon, the greater part of Suffolk, and portions of adjacent counties; divided into 4 archdeaconries, Ely, Bedford, Huntingdon, and Sudbury; 38 deaneries; 559 parishes.

	ACCESS. A.D.
Hervé	1109
Nigel	1133
Geoffrey Riddell ...	1174
William Longchamp...	1189
Eustace	1198
John Pherd... ...	1220
Geoffrey de Burgh ...	1225
Hugh Norwold ...	1229
William de Kilkenny	1255
Hugh Belsham ...	1257
John Kirby... ...	1286
William de Lude ...	1290
Ralph Walpole ...	1299
Robert Orford ...	1302
John Keeton ...	1310
John Hotham ...	1316
Simon Montacute ...	1337
Thomas de Lisle ...	1345
Simon Langham ...	1362
John Barnet ...	1366
Thomas Arundel ...	1374
John Fordham ...	1388
Philip Morgan ...	1426
Lewis of Luxemburg	1438
Thomas Bouchier ...	1443
William Gray ...	1454
John Morton ...	1479
John Alcock ...	1486
Richard Redman ...	1501
James Stanley ...	1506
Nicolas West ...	1515
Thomas Goodrich ...	1534
Thomas Thirlby ...	1554
Richard Cox ...	1559
Martin Heaton ...	1600
Launcelot Andrews ...	1609
Nicolas Felton ...	1619
John Buckeridge ...	1628
Francis White ...	1631
Matthew Wren ...	1638
Benjamin Laney ...	1667
Peter Gunning ...	1675
Francis Turner ...	1684
Simon Patrick ...	1691
John Moore ...	1707
William Fleetwood ...	1714
Thomas Green ...	1723
Robert Butts ...	1738
Thomas Gooch ...	1747
Matthias Mawson ...	1754
Edmund Keane ...	1771
James Yorke ...	1781
Thomas Dampier ...	1808
Bowyer E. Sparke ...	1812
Joseph Allen ...	1836
Thomas Turton ...	1845
Edward Harold Browne	1864
Jas. Russell Woodford	1873
Alwyne Compton ...	1885

EXETER.

While the south-western peninsula was still unconquered by the Saxons, it seems to have had two lines of bishops of the ancient British Church —one line in Cornwall (which has been happily revived in our days in the new diocese of Truro) and one in Devonshire. The West Saxon kingdom was continually encroaching upon the free Britons, and the jurisdiction of the see of Winchester

advanced together with it; but in 705 that great see was divided, and part of Devonshire was included in the Sherborne bishopric. In the course of the eighth and ninth centuries, the West Saxon rule was extended over the whole of Devonshire, and the county was created into a separate diocese, with its see first (905) for a short time at Bishop's Tawton, and then (about 912) at Crediton. Eadulf was the first bishop at Crediton. For a time the bishops of Crediton exercised authority over the conquered parts of Cornwall; but when the whole of Cornwall was conquered by Athelstan (925—940) it was created into a separate see. Ten Cornish bishops and ten Devonshire bishops ruled contemporaneously, till the two sees were united, under Living (1035—1047), the chief counsellor of Canute; and the see of the united bishopric was removed to Exeter under his successor, Leofric (1040—1072), a native of Lotharingia, in the time of the Confessor. He was not displaced at the Conquest; and was succeeded by Osborne (1072—1103), who, though of Norman birth, had been educated in England, and continued the English customs.

The diocese consists of the county of Devon except 5 parishes; divided into 3 archdeaconries, Exeter, Totnes, and Barnstaple; 23 deaneries; 511 parishes.

CREDITON (*Devonshire*).

	ACCESS. A.D.
Eadulf	909
Ethelgar	934
Elfwold	*c.* 953
Sideman	973
Elfric	977
Elfwold	988
Eadnoth	*c.* 1012
Living	1027
(*Procurer of union of Devon and Cornwall.*)	
Leofric	1046
(*Removed the see to Exeter*, 1049-50.)	

CORNWALL.

	ACCESS. A.D.
Conan	*c.* 931
Comoere	
Wulfsy	*c.* 976
Ealdred	*c.* 993
Burwold	*c.* 1018
Living	*c.* 1027

EXETER.

	ACCESS. A.D.
Osbern	1072
William Warelwast ...	1107
Robert Chichester ...	1138
Robert Warelwast ...	1155
Bartholomew ...	1162
John FitzLuke ...	1186
Henry Marshall ...	1194
Simon of Apulia ...	1214
William Brewer ...	1224
Richard Blondy ...	1245
Walter Bronscomb ...	1258
Peter Wyville ...	1280
Thomas Button ...	1292
Walter Stapleton ...	1308
James Berkeley ...	1327
John Grandison ...	1327
Thomas Brentingham	1370
Edmund Stafford ...	1395
John Catterick ...	1419
Edmund Lacy ...	1420
George Neville ...	1458
John Booth ...	1465
Peter Courtenay ...	1478
Richard Fox ...	1487
Oliver King ...	1493
Richard Redman ...	1496
John Arundel ...	1502
Hugh Oldham ...	1505
J. Harman *or* Voysey	1519
Miles Coverdale ...	1551
James Turberville ...	1555
William Alley ...	1560
William Bradbridge...	1571
John Wotton ...	1579
Gervas Babington ...	1595
William Cotton ...	1598
Valentine Carey ...	1621
Joseph Hall ...	1627
Ralph Brownrigg ...	1642
John Gauden ...	1660
Seth Ward... ...	1662
Antony Sparrow ...	1667
Thomas Lamplugh ...	1676
Jonathan Trelawny ...	1689
Offspring Blackall ...	1708
Launcelot Blackburn	1717
Stephen Watson ...	1724
Nicolas Claggett ...	1742
George Lavington ...	1747
Frederick Keppel ...	1762
John Ross	1778
William Butler ...	1792
Henry R. Courtenay...	1797
John Fisher ...	1803
George Pelham ...	1807
William Carey ...	1820
Christopher Bethell ...	1830
Henry Phillpotts ...	1831
Frederick Temple ...	1869
Edw. Hy. Bickersteth	1885

GLOUCESTER AND BRISTOL

is not, like Bath and Wells, or Coventry and Lichfield, the double title of one diocese, it is the title of two distinct dioceses united in one hand in quite modern times. BRISTOL was founded by Henry VIII. in 1542, taken chiefly out of Salisbury, with portions of Wilts and Worcester.

During a great part of Queen Elizabeth's reign this see was held *in commendam* by the Bishop of Gloucester. GLOUCESTER was also founded by Henry VIII. at the same time, taken chiefly out of Worcester. The church of the great Benedictine monastery at Gloucester supplied a grand cathedral church, and a portion of its estates sufficed to endow the see. John Wakeman, who had been Abbot of Tewkesbury, was the first bishop. By 6 and 7 Will. IV. c. 77 (Aug. 13, 1836), and an Order in Council, Oct. 7, 1836, the dioceses of Gloucester and Bristol were consolidated. But by 47 and 48 Vict. c. 66 (Aug. 14, 1884), provision is made for the separation of the two dioceses, dependent on the provision of an endowment of the see of Bristol.

The united dioceses include the county of Gloucester, parts of Somerset and Wilts, and of counties adjacent, and the city and county of Bristol; divided into 3 archdeaconries, Gloucester, Cirencester, and Bristol; 21 deaneries; 498 parishes.

BRISTOL.

	ACCESS. A.D.
Paul Bush	1542
John Holyman ...	1554
Richard Cheney ...	1562
John Bullingham ...	1581
Richard Fletcher ...	1589
(*Vacant*, 1593—1603.)	
John Thornborough ...	1603
Nicolas Felton ...	1617
Rowland Searchfield	1619
Robert Wright ...	1623
George Coke ...	1633
Robert Skinner ...	1637
Thomas Westfield ...	1642
Thomas Howell ...	1644
Gilbert Ironside ...	1661
Guy Carleton ...	1672
William Gulston ...	1679
John Lake	1684
Jonathan Trelawny ...	1685
Gilbert Ironside ...	1689
John Hall	1691
John Robinson ...	1710
George Smallridge ...	1714
Hugh Boulter ...	1719
William Bradshaw ...	1724
Charles Cecil ...	1733
Thomas Secker ...	1735
Thomas Gooch ...	1737
Joseph Butler ...	1738
John Conybeare ...	1750
John Hume ...	1756
Philip Young ...	1758
Thomas Newton ...	1761
Lewis Bagot ...	1782
Christopher Wilson ...	1783
Spencer Madan ...	1792
Henry R. Courtenay	1794

	ACCESS. A.D.
Ffoll. H. W. Cornewall	1797
George Pelham ...	1803
John Luxmoore ...	1807
William L. Mansell ...	1808
John Kaye	1820
Robert Gray ...	1827
Joseph Allen ...	1834
James Henry Monk	1836

(*United with Gloucester*, 1836; *see Gloucester and Bristol.*)

GLOUCESTER.

(*Taken out of Worcester.*)

John Wakeman ...	1541
John Hooper ...	1551
James Brooks ...	1554
Richard Cheyney ...	1562
John Bullingham ...	1581
Godfrey Goldsbrough	1598
Thomas Ravis ...	1605
Henry Parry ...	1607
Giles Thompson ...	1611
Miles Smith ...	1612
Godfrey Goodman ...	1625
William Nicholson ...	16[illegible]
John Pritchett ...	16[illegible]
Robert Frampton ...	16[illegible]
Edward Fowler ...	169[illegible]
Richard Willis ...	171[illegible]
Joseph Wilcocks ...	172[illegible]
Elius Sydall ...	173[illegible]
Martin Benson ...	173[illegible]
James Johnson ...	175[illegible]
William Warburton	176[illegible]
James Yorke ...	1779
Samuel Hallifax ...	1781
Richard Beadon ...	1789
G. Isaac Huntingford	1802
Henry Ryder ...	1815
Christopher Bethell ...	1824

GLOUCESTER AND BRISTOL.

James Henry Monk	1830
Charles Baring ...	1856
William Thompson ...	1861
Chas. Jno. Ellicott ...	1876

HEREFORD.

This part of the country was only gradually absorbed into Mercia, and the British Church probably survived in it until it fell under the jurisdiction of the Mercian bishops. Archbishop Usher says that a bishop of Hereford was present in 544 at a synod convened by the Archbishop of Mercia; but the history of the see really begins with the division of the diocese of Mercia in 676, when that district, inhabited by the tribe of Hwiccas, which is now the county of Hereford, was made a separate diocese, with Putta for its first bishop.

The diocese consists of Hereford and parts of

Salop, Worcester, Radnor, and Montgomery; divided into 2 archdeaconries, Hereford and Ludlow; 21 deaneries; 426 parishes.

	ACCESS. A.D.
Putta (*succ.* 676) ...	669
Tyrhtel	688
Torthere	710
Wahlstod	
Cuthbert	736
Podda	741
Hecca	*c.* 758
Ceadda	
Aldberht	777
Esne	*c.* 785
Ceolmund	*c.* 788
Utel	*c.* 798
Wulfhard	800
Beonna	823
Eadulf	*c.* 836
Cuthwulf	837
Mucel	
Deorlaf	*c.* 866
Cynemund	888
Edgar	*c.* 901
Tidhelm	*c.* 930
Wulfhelm	*c.* 939
Alfric	*c.* 941
Athulf	*c.* 973
Ethelstan	1012
Leofgar	1056
Walter	1061
Robert de Losinga ...	1079
Gerard	1096
Reinhelm	1107
Geoffrey de Clive ...	1115
Richard	1121
Robert de Bethune ...	1131
Gilbert Ffolliott ...	1148
Robert de Maledon ...	1163
Robert Ffolliott ...	1174
William de Vere ...	1186
Giles de Bruce ...	1200
Hugh de Mapenore ...	1216
Hugh Ffolliott ...	1219
Ralph Maidstone ...	1234

	ACCESS. A.D.
Peter d'Acquablanca	1240
John Breton ...	1269
Thomas Cantilupe ...	1275
Richard Swinfield ...	1283
Adam Orlton ...	1317
Thomas Charlton ...	1327
John Trilleck ...	1344
Lewis Charlton ...	1361
William Courtenay ...	1370
John Gilbert ...	1375
John Trevenant ...	1389
Robert Mascall ...	1404
Edmund Lacey ...	1417
Thomas Polton ...	1420
Thomas Spofford ...	1422
Richard Beauchamp	1449
Reginald Boulers ...	1451
John Stanbury ...	1453
Thomas Milling ...	1474
Edmund Audley ...	1492
Hadrian de Castello	1502
Richard Mayhew ...	1504
Charles Booth ...	1516
Edward Fox ...	1535
John Skip ...	1539
John Harley ...	1553
Robert Parfew *or* Wharton ...	1554
John Scory ...	1559
Herbert Westfaling ...	1586
Robert Bennett ...	1603
Francis Godwin ...	1617
Augustine Lindsell ...	1634
Matthew Wrenn ...	1635
Theophilus Field ...	1635
George Coke ...	1636
Nicolas Monk ...	1661
Herbert Croft ...	1662
Gilbert Ironside ...	1691
Humfrey Humphries	1701
Philip Bisse ...	1713

	ACCESS. A.D.		ACCESS. A.D.
Benjamin Hoadley ...	1721	G. Isaac Huntingford	1815
Henry Egerton ...	1724	Edward Grey ...	1832
James Beauclerk ...	1746	Thomas Musgrave ...	1837
John Harley ...	1787	Renn D. Hampden ...	1848
John Butler ...	1788	James Atlay ...	1868
Ffolliott H. W. Cornewall	1803		
John Luxmore ...	1808		

LICHFIELD, CHESTER,[1] AND COVENTRY.

Lichfield represents the ancient see of Mercia. Peada, the son of King Penda, seeking a wife at the court of Northumbria, was converted there, and brought four priests back with him—Chadd, Addi, Betti, and Diuma, who preached chiefly about Leicester. In 655 Penda was defeated and slain by Oswy of Northumbria, and Diuma was made bishop of the whole of Mercia, and was succeeded by Ceolla. In 658 the Mercians reasserted their independence, Ceolla fled with Oswy, and Trumhere was made bishop; he was succeeded by Jaruman; he, on his death, by Wilfrid of York, whose seat at York was occupied by Chadd. Archbishop Theodore deposed Chadd and restored Wilfrid to York, and shortly afterwards transferred Chadd to Mercia, where he built a church and monastery at Lichfield. Soon afterwards the vast diocese was subdivided into Lichfield, Hereford, Worcester, Leicester, Lindsey, and Dorchester. For a brief period Lichfield was an archbishopric. When King Offa had made himself over-lord of Britain, he thought it belonged to his dignity to have his church independent. By his influence he obtained the consent of the Council of Cealchythe to the

[1] See Chester.

arrangement in 785, and the pope recognized it by sending the complimentary pall to Higbert. But on Offa's death (793) the arrangement fell through; the new suffragans of Lichfield did not wait for any formal decision, but sought consecration at Canterbury; and in 803 the Council of Cloveshoo formally restored Mercia to the province of Canterbury, the pope assenting to the measure. In ancient times, and until recent times, the see had a double name, Lichfield and Coventry, which came about in this way. In 1075 Peter removed the see to Chester; in 1102 his immediate successor, Robert, removed it to Coventry, and Roger de Clinton (or Hugh Novant) removed it back to Lichfield; but the monks of Coventry made a great opposition, which was compromised, as in the case of Bath and Wells, by the agreement that the bishop should be styled from both places; that they should choose the bishop alternately, and that the monks and the canons should form one chapter, of which the Prior of Coventry should be the chief. This continued down to the Reformation, when the priory of Coventry was dissolved, but the double title was still retained. By an Order in Council, January 24, 1837, the Archdeaconry of Coventry was transferred from this see to that of Worcester, and the Bishop of Lichfield then dropped the title of Coventry.

The diocese consists of the entire county of Stafford, and part of Salop; divided into 3 archdeaconries, Stafford, Stoke-upon-Trent, and Salop; 29 rural deaneries; 456 parishes.

LICHFIELD.

	ACCESS. A.D.		ACCESS. A.D.
Diuma	656	Chad	664
Ceollach	658	Wilfrid	672
Trumhere	659	Saxulf	675
Jaruman	662	Hedda	691
		Aldwin (*Worc.*) ...	721

	ACCESS. A.D.
Huitta	737
Hemele	752
Cuthfrith	765
Berthun	768
Higbert	779
Aldulf	*c.* 803
Herewin	*c.* 816
Ethelwald	818
Hunberht	828
Kynferth	*c.* 836
Tumberht	*c.* 844
Ella *or* Elfwin ...	*c.* 926
Algar *or* Wulgar ...	*c.* 941
Kinsy	*c.* 949
Winsy	*c.* 964
Elphege	973
Godwin	*c.* 1004
Leofgar	1020
Brihtmar	1026
Wulfsy	1039
Leofwin	1053
Peter	1072
Robert de Limesey ...	1086
Robert Peche ...	1121
(*Vacancy for two years then of Lichfield and Coventry.*)	
Roger de Clinton ...	1129
Walter Durdent ...	1149
Richard Peche ...	1161
Gerard la Pucelle ...	1183
Hugh Novant ...	1188
Geoffrey Muschamp...	1198
William Cornhill ...	1215
Alexander Stavenby...	1224
Hugh Pateshull ...	1240
Roger Weseham ...	1245
Roger Longespeé ...	1258
Walter de Langton ...	1296
Roger Northburgh ...	1322
Robert Stretton ...	1360
Walter Skirlaw ...	1368
Richard Scroope ...	1386
John Burghill ...	1398
John Catterick ...	1415
William Heyworth ...	1420

	ACCESS. A.D.
William Borth ...	1447
Nicolas Close ...	1452
Reginald Boulers ...	1453
John Hales ...	1459
William Smith ...	1493
John Arundel ...	1496
Geoffrey Blyth ...	1503
Rowland Lee ...	1534
Richard Sampson ...	154[illegible]
Ralph Bayne ...	155[illegible]
Thomas Bentham ...	156[illegible]
William Overton ...	158[illegible]
George Abbot ...	161[illegible]
Richard Neile ...	160[illegible]
John Overall ...	161[illegible]
Thomas Morton ...	161[illegible]
Robert Wright ...	163[illegible]
Accepted Frewen ...	164[illegible]
John Hacket ...	166[illegible]
Thomas Wood ...	167[illegible]
William Lloyd ...	169[illegible]
John Hough ...	169[illegible]
Edward Chandler ...	171[illegible]
Richard Smallbrooke	173[illegible]
Frederick Cornwallis	175[illegible]
John Egerton ...	176[illegible]
Brownlow North ...	177[illegible]
Richard Hurd ...	178[illegible]
James Cornwallis ...	178[illegible]
Henry Ryder ...	18[illegible]
Samuel Butler ...	18[illegible]
James Bowstead ...	18[illegible]
John Lonsdale ...	18[illegible]
Geo. Augustus Selwyn	18[illegible]
W. Dalrymple Maclagan	18[illegible]
Augustus Legge ...	18[illegible]

SUFFRAGANS OF SHREWSBURY.

Lewis Thomas ...	1537
Sir Lovelace T. Stamer	1888

LINCOLN.

Paulinus, the Bishop of Northumbria, preached the gospel as far south as Lincoln, where Blæcca, the "præfect" of the city, was converted, and built a stone church, which possibly was on the site of the present church of St. Paul, near the old Roman north gate of the city. Soon after, Lincolnshire was brought under the power of Mercia, and formed part of the vast Mercian diocese, whose see was at Lichfield. In 678 Egfrid of Northumbria recovered Lindsey—the northern part of Lincolnshire—and erected it into a separate diocese, whose see was at Sidnacester, which is in all probability now represented by the village of Stow. A succession of bishops can be traced here till 869, when it probably came to an end owing to the conquest of that part of the country by the Danes. After an interval of near a century there appears again a bishop of Lindsey, Leofwin, who in 953 removed the see to Dorchester.

Archbishop Theodore divided the see of Mercia, erecting a new see at Leicester (680), which continued till 869, when on the death of Ceolred, the Danes having conquered that part of the country, and made Leicester one of their strongholds, the see was removed to Dorchester, Oxon.

Dorchester had formerly been for forty years (634—676) the seat of the West Saxon bishopric, till Headda (676) removed it to Winchester. After the removal of the see of Leicester, about 870, to Dorchester, there is a succession of eleven bishops there, from Alfheard to Wulfwy in 1067.

On the death of Wulfwy, the Conqueror gave the bishopric to Remigius, or Remi, a Benedictine monk of Fécamp, who for greater security removed the see to Lincoln, before the Council of London

in 1075 had ordered the removal of sees to the chief towns.

It was an immense diocese, extending from the Thames to the Humber, and including the counties of Oxford, Buckingham, Northampton, Bedford, Huntingdon, Leicester, Rutland, Cambridgeshire, and Lincoln; it was subsequently subdivided into the dioceses of Lincoln, Ely, Peterborough, Oxford, and Southwell.

The diocese now consists of the county of Lincoln, with part of Norfolk; divided into 2 archdeaconries, Lincoln and Stow; 41 deaneries; 582 parishes.

LINDSEY.

	ACCESS. A.D.
Eadhed	678
Ethelwin	680
Eadgar	*c.* 706
Kinbert	
Alwig	733
Eadulf	750
Ceolwulf	767
Eadulf	796
Berhtred	*c.* 838
Leofwin	*c.* 953
Sigeferth	*c.* 997

LEICESTER AND DORCHESTER.

Cuthwin	680
Wilfrid (*administered* 692—705. *The see was joined to Lichfield from* 705 *to* 737)	
Torthelm	737
Eadbert	764
Unwona	*c.* 785
Werenbert	802
Hrethun	816
Aldred	
Ceoldred	840
Alheard	*c.* 888
Ceolwulf	909
Winsy	*c.* 926
Oskytel	950
Leofwin	*c.* 965
Eadnoth	*c.* 975
Escwy	*c.* 979
Alfhelm	1002
Eadnoth	1006
Ethelric	1016
Eadnoth	1034
Ulf	1050
Wulfwy	1053
Remigius	1067

LINCOLN.

Robert Bloett ...	1094
Alexander	1123
Robert de Chesney ...	1148
Walter de Coutances	1183
Hugh de Grenoble ...	1186
William of Blois ...	1203
Hugh Wallis ...	1209
Robert Grostête ...	1235
Henry Lexington ...	1254
Richard Gravesend ...	1258
Oliver Sutton ...	1280
John d'Alderby ...	1300
Henry Burwash ...	1320
Thomas Bek ...	1342
John Gynwell ...	1347

	ACCESS. A.D.
John Bokyngham ...	1363
Henry Beaufort ...	1398
Philip Repingdon ...	1405
Richard Fleming ...	1420
William Gray ...	1431
William Alnwick ...	1436
Marmaduke Lumley	1450
John Chadworth ...	1452
Thomas Rotherham ...	1472
John Russell ...	1480
William Smith ...	1496
Thomas Wolsey ...	1514
William Atwater ...	1514
John Longlands ...	1521
Henry Holbeach ...	1547
John Taylor ...	1552
John White ...	1554
Thomas Watson ...	1557
Nicolas Bullingham ...	1560
Thomas Cooper ...	1571
William Wickham ...	1584
William Chaderton ...	1595
William Barlow ...	1608
Richard Neile ...	1614
George Mountain ...	1617
John Williams ...	1621
Thomas Winniffe ...	1642
Robert Sanderson ...	1660
Benjamin Laney ...	1663
William Fuller ...	1667
Thomas Barlow ...	1675
Thomas Tenison ...	1692
James Gardiner ...	1695
William Wake ...	1705
Edmund Gibson ...	1716
Richard Reynolds ...	1723
John Thomas ...	1744
John Green ...	1761
Thomas Thurlow ...	1779
George Pretyman ...	1787
George Pelham ...	1820
John Kaye	1827
John Jackson ...	1853
Chr. Wordsworth ...	1869
Edward King ...	1885

SUFFRAGANS OF NOTTINGHAM.

Richard Barnes ...	1567
Henry Mackenzie ...	1870
Edward Trollope ...	1877

LLANDAFF.

The foundation of the see is attributed to Dubritius (Dyfrys), who was consecrated by Germanus in 449, according to Benedict of Gloucester, in 490 according to Geoffrey of Monmouth. His successor Zeilo was so famous as to be regarded as a second founder. The 'Book of Llandaff,' compiled 1120—1133, contains numerous legendary stories, names of bishops, and other records of the diocese, but they are of very little historical value. The Bishop of Oxford (Stubbs) gives a list of

apocryphal bishops, which we may omit till we come to

Cunehauc (died 927), cons. by Ethelred of Canterbury.
Libian (died 929), cons. by Athelin or Wulfhelm of Canterbury.
Pater (flourished 955).
Gucan, or Gucaur, cons. between 963 and 971 by St. Dunstan.
Bledre or Bedreu, cons. after 993 by Alfric of Canterbury.
Joseph, cons. 1022 or 1027 by Ethelnoth.
Herewald, 1056 (died 1103), cons. 1056 at London by Kinsy, Archbishop of York.

The diocese contains Monmouth, and parts of Brecknock, Glamorgan, and Hereford; divided into 2 archdeaconries, Monmouth and Llandaff; 20 deaneries; 244 parishes.

	ACCESS. A.D.		ACCESS. A.D.
Urban	1107	John Smith ...	1476
Uhtred	1140	John Marshall ...	1478
Nicolas ap Gurgant ...	1148	John Ingleby ...	1496
William Saltmarsh ...	1186	Miles Salley ...	1500
Henry of Abergavenny	1193	George de Athequa ...	1517
William of Goldclive	1219	Robert Holgate ...	1537
Elias of Radnor ...	1230	Antony Kitchin *or* Dunstan ...	1545
William de Burgh ...	1245	Hugh Jones ...	1566
John de la Ware ...	1254	William Blethin ...	1575
William of Radnor ...	1257	Gervas Babington ...	1591
William de Bruce ...	1266	William Morgan ...	1595
John of Monmouth ...	1297	Francis Godwin ...	1601
John Eaglescliffe ...	1323	George Carleton ...	1618
John Pascall ...	1347	Theophilus Field ...	1619
Roger Cradock ...	1361	William Murray ...	1627
Thomas Rushook ...	1383	Morgan Owen ...	1640
William Bottlesham...	1386	Hugh Lloyd ...	1660
Edmund Bromfield ...	1389	Francis Dacres ...	1667
Tideman de Winchcomb	1393	William Lloyd ...	1675
Andrew Barrett ...	1395	William Beaw ...	1679
John Burghill ...	1396	John Tyler ...	1706
Thomas Peverell ...	1398	Robert Clavering ...	1725
John de la Zouch ...	1408	John Harris ...	1729
John Wells ...	1425	Matthias Mawson ...	1739
Nicolas Ashbey ...	1441	John Gilbert ...	1740
John Hunden ...	1458		

	ACCESS. A.D.		ACCESS. A.D.
Edward Cressett ...	1749	William van Mildert	1819
Richard Newcome ...	1755	Charles R. Sumner ...	1826
John Ewer ...	1761	Edward Copleston ...	1828
Jonathan Shipley ...	1769	Alfred Ollivant ...	1849
Shute Barrington ...	1769	Richard Lewis ...	1883
Richard Watson ...	1782		
Herbert Marsh ...	1816		

For list of bishops of Llandaff from Dubritius (449 or 490) to Herewald, 1056, consecrated at London by Kinsy, Archbishop of York, see *Registrum Sacrum Anglicanum*, p. 155.

LIVERPOOL.

Constituted under the Bishoprics Act, 1878 (41 and 42 Vict. c. 68), and an Order in Council dated March 24, 1880, under which its establishment was to date from April 9, 1880. It was formed out of the diocese of Chester.

The diocese consists of part of the county of Lancashire; divided into 2 archdeaconries, Liverpool and Warrington; 10 deaneries; 201 parishes.

	ACCESS. A.D.
John Chas. Ryle	1880

MANCHESTER.

The first report of the Ecclesiastical Commission in 1836 recommended the formation of two new dioceses in the province of York, viz. Ripon and Manchester, and these were constituted by 6 and 7 Wm. IV. c. 77 (Aug. 13, 1836), and 10 and 11 Vict. c. 108; but circumstances delayed the foundation of Manchester till 1847, when it was constituted under the above Act, and an Order in Council dated Aug.

10, 1847, under which its establishment was to date from Aug. 31, 1847.

The new diocese was chiefly taken out of the old diocese of Chester; the fine collegiate church of Manchester afforded a suitable cathedral, and the master and fellows of the collegiate staff were converted into the dean and canons of the new foundation.

The diocese consists of part of the county of Lancashire, with portions of Chester and York; 3 archdeaconries, Manchester, Lancaster, Blackburn; 21 deaneries, 514 parishes.

	ACCESS. A.D.
James Prince Lee	1847
Jas. Fraser	1870
Jas. Moorhouse	1886

NEWCASTLE.

In order to relieve the onerous diocese of Durham, a new diocese was constituted under the Bishoprics Act, 1878 (41 and 42 Vict. c. 68), and an Order in Council dated May 17, 1882, under which its establishment was to date from May 23, 1882. Newcastle was chosen for its see town, the fine parish church serving for the cathedral.

The diocese consists of the county of Northumberland, the town and county of Berwick-on-Tweed, and part of Cumberland; divided into 2 archdeaconries, Northumberland and Lindisfarne; 11 deaneries; 178 parishes.

	ACCESS. A.D.
Ernest Roland Wilberforce	1882

NORWICH.

Under the influence of Ethelbert of Kent, his nephew Redwald, King of the East Angles, received Christianity from some of the companions of Augustine, but his people did not follow his example. His son Sigebert returned from exile in Burgundy, where he had embraced Christianity, and invited Bishop Felix, a Burgundian, to become Bishop of the East Angles, with his see at Dunwich. In 673 Archbishop Theodore divided the diocese, erecting a new see at Elmham for the north-folk. The Danes settled in East Anglia in 866, and the names of the bishops of East Anglia disappear from the records for nearly a century. It would seem that the kingdom had become Danish and heathen. When King Edward had reconquered East Anglia, we find the bishopric for the whole people revived at Elmham. In 1078 the see was removed to the more important and central town of Thetford. Bishop Herbert de Losinga in 1094 or 1095 again transferred it to Norwich, then the chief town of the diocese, and commenced the magnificent cathedral.

The diocese consists of Norfolk and the eastern part of Suffolk; divided into 3 archdeaconries, Norwich, Norfolk, and Suffolk; 42 deaneries; 898 parishes.

DUNWICH.

	ACCESS. A.D.
Felix	630
Thomas	647
Boniface	652
Bisi	669
Etti	673
Astwulf	
Eadulf	*c.* 747
Cuthwin	
Aldberht	
Eglaf	
Heardred	*c.* 781
Aelun	790
Tidferth	798
Weremund... ...	*c.* 824
Wilred	825
Ethelwulf	

ELMHAM.

	ACCESS. A.D.
Bedwin	673
Nothbert	*c.* 706
Heatholac	

	ACCESS. A.D.
Ethelfrith	736
Eanferth	*c.* 758
Ethelwulf	*c.* 781
Alheard	*c.* 785
Sibba	*c.* 814
Hunferth	
Humbert	*c.* 824
Eadulf	*c.* 956
Elfric	
Theodred	*c.* 975
Theodred	
Elfstan	995
Algar	*c.* 1001
Alwin	1016
Elfric	
Elfric	1038
Stigand	1043
Ethelmar	1047

THETFORD AND NORWICH.

Herbert	1070
William de Beaufeu	1086
Herbert de Losinga ...	1091
Everard	1121
William de Turbe ...	1146
John of Oxford ...	1175
John de Gray ...	1200
Pandulf Masca ...	1222
Thomas Blunville ...	1226
William de Raleigh ...	1239
Walter Suffield *or* Calthorp... ...	1245
Simon de Wanton *or* Walton	1258
Roger Skirving ...	1266
William Middleton ...	1278
Ralph Walpole ...	1289
John Salmon ...	1299
William Ayermin ...	1325
Antony Bek ...	1337
William Bateman ...	1344
Thomas Percy ...	1356
Henry Spenser ...	1370
Alexander Tottington	1407
Richard Courtenay ...	1413
John Wakering ...	1416
William Alnwick ...	1426
Thomas Brown ...	1436
Walter le Hart ...	1446
James Goldwell ...	1472
Thomas Jane ...	1499
Richard Nykke ...	1501
William Repps *or* Rugg	1536
Thomas Thirlby ...	1550
John Hopton ...	1554
John Parkhurst ...	1560
Edmund Freke ...	1575
Edmund Scambler ...	1585
William Redman ...	1595
John Jegon ...	1603
John Overall ...	1618
Samuel Harsnett ...	1619
Francis White ...	1629
Richard Corbett ...	1632
Matthew Wren ...	1635
Richard Montagu ...	1638
Joseph Hall ...	1641
Edward Reynolds ...	1661
Antony Sparrow ...	1676
William Lloyd ...	1685
John Moore ...	1691
Charles Trimnell ...	1708
Thomas Green ...	1721
John Leng	1723
William Baker ...	1727
Robert Butts ...	1733
Thomas Gooch ...	1738
Samuel Lisle ...	1748
Thomas Hayter ...	1749
Philip Young ...	1761
Lewis Bagot ...	1783
George Horne ...	1790
Charles Manners Sutton	1792
Henry Bathurst ...	1805
Edward Stanley ...	1837
Samuel Hinds ...	1849
John Thomas Pelham	1857

SUFFRAGAN OF THETFORD.

John Salisbury ...	1536

SUFFRAGAN OF IPSWICH.

Thos. Manning ...	1536

OXFORD.

Constituted by Henry VIII. in 1541 out of the diocese of Lincoln. Endowed out of the dissolved monasteries of Abingdon and Osney, with the church of Osney for its cathedral. But five years afterwards the see was removed to the church of St. Frideswide, Oxford, which was re-named Christ Church. Robert King, Abbot of Osney, was made the first bishop. The deans are styled Deans of Christ Church, and are the heads of the college of that name, the canons being fellows of the college.

The diocese consists of Oxford, Berks, and Bucks, with portions of adjacent counties; divided into 3 archdeaconries, Oxford, Berks, and Bucks; 31 deaneries; 651 parishes.

The transfer of Windsor in 1845 from the diocese of Salisbury to that of Oxford, carried with it the Chancellorship of the Order of the Garter.

	ACCESS. A.D.		ACCESS. A.D.
Robert King ...	1545	John Hough ...	1690
Hugh Curwen ...	1567	William Talbot ...	1699
(*Vacant*, 1568—1589.)		John Potter ...	1715
John Underhill ...	1589	Thomas Secker ...	1737
(*Vacant*, 1592—1604.)		John Hume ...	1758
John Bridges ...	1604	Robert Lowth ...	1766
John Howson ...	1619	John Butler ...	1777
Richard Corbet ...	1628	Edward Smallwell ...	1788
John Bancroft ...	1632	John Randolph ...	1799
Robert Skinner ...	1641	Charles Moss ...	1807
William Paul ...	1063	William Jackson ...	1812
Walter Blandford ...	1665	Edward Legge ...	1816
Nathanael Crewe ...	1671	Charles Lloyd ...	1827
Henry Compton ...	1674	Richard Bagot ...	1829
John Fell	1676	Samuel Wilberforce...	1845
Samuel Parker ...	1686	Jno. Fielder Mackarness	1869
Timothy Hall ...	1688	William Stubbs ...	1888

PETERBOROUGH

was constituted by Henry VIII. out of Lincoln; the great abbey supplied a cathedral church and endowments for the new foundation, and the last abbot became the first bishop.

The diocese consists of Leicester, Northampton, and Rutland, with portions of adjoining counties; divided into 3 archdeaconries, Leicester, Northants, and Oakham; 40 deaneries; 577 parishes.

	ACCESS. A.D.		ACCESS. A.D.
John Chamber ...	1541	John Thomas ...	1747
David Poole ...	1557	Richard Terrick ...	1757
Edmund Scambler ...	1561	Robert Lambe ...	1764
Richard Howland ...	1585	John Hinchcliffe ...	1769
Thomas Dove ...	1601	Spencer Madan ...	1794
William Piers ...	1630	John Parsons ...	1813
Augustine Lindsell ...	1633	Herbert Marsh ...	1816
Francis Dee ...	1634	George Davys ...	1839
John Towers ...	1639	Francis Jeune ...	1864
Benjamin Laney ...	1660	Wm. Connor Magee	1868
Joseph Henshaw ...	1663	Mandrell Creighton ...	1891
William Lloyd ...	1679		
Thomas White ...	1685		
Richard Cumberland	1691	BISHOP SUFFRAGAN OF LEICESTER.	
White Kennett ...	1718		
Robert Clavering ...	1729	Francis H. Thicknesse	1888

RIPON.

Ripon was for a while the see of a bishop in Saxon times, Archbishop Theodore having made it the see of one of the portions into which he divided the vast diocese of Northumbria, and Eadhed was its first bishop, A.D. 679. But it soon lost its honour, and was merged in the diocese of York.

The first Report of the Ecclesiastical Commission in 1836 recommended the formation of two new dioceses in the province of York, viz. of Ripon and Manchester. The ancient territorial division of the West Riding was constituted a new diocese under 6 and 7 Wm. IV. c. 77 (Aug. 13, 1836), and an Order in Council dated Oct. 5, 1836, under which its establishment was to date from Oct. 7, 1836. The grand old minster church of Ripon afforded a suitable cathedral church, and the clerical staff of the minster supplied a dean and canons.

The diocese consists of parts of the West and North Ridings of Yorkshire, and part of Lancashire. It has 2 archdeaconries, Craven and Richmond; 19 deaneries; 555 parishes.

	ACCESS. A.D.
Chas. Thos. Longley	1836
Robert Bickersteth ...	1856
Wm. Boyd Carpenter	1884

BISHOPS SUFFRAGAN OF PENRITH.

	ACCESS. A.D.
John Bird (*prob. Suff. to Carlisle*) ...	1537
John James Pulleine	1888

ROCHESTER.

The diocese was founded by St. Augustine about seven years after his settlement at Canterbury (604 A.D.), probably for a sub-tribe of Jutes settled in the north-west corner of the kingdom of Kent. The Bishop of Rochester was the suffragan of Canterbury in a rather unusual sense: he was nominated by the archbishop, and did homage to him for the temporalities; was his chaplain, and bore his cross before him.

The diocese now consists of parts of Kent, Surrey, and Sussex; divided into 3 archdeaco

Rochester, Southwark, and Kingston-on-Thames; 19 deaneries; 304 parishes.

	ACCESS. A.D.
Justus	604
Romanus	624
Paulinus (*succ.* 633) ...	625
Ithamar	644
Damian	655
Putta	669
Cuichelm	676
Gebmund	678
Tobias	693
Eadulf	727
Dunno	741
Eardulf	747
Diora	*c.* 775
Weremund... ...	*c.* 785
Beornmund ...	*c.* 805
Tatnoth	844
Badenoth	
Weremund... ...	*c.* 860
Cuthwulf	*c.* 868
Swithulf	
Ceolmund	*c.* 904
Kynferth	*c.* 916
Burrhic	*c.* 934
Elfstan	*c.* 964
Godwin	995
Godwin	
Siward	1058
Arnostus	1076
Gundulf	1077
Ralph d'Escures ...	1108
Ernulf	1115
John	1125
John (*v.* Wharton) ...	*c.* 1137
Asceline	1142
Walter	1148
Waleran	1182
Gilbert Glanville ...	1185
Benedict de Sansetun	1215
Henry Sandford ...	1227
Richard Wendover ...	1238
Lawrence de S. Martin	1251
Walter de Merton ...	1274

	ACCESS. A.D.
John Bradfield ...	1278
Thomas Ingaldsthorpe	1283
Thomas of Wouldham	1292
Haynso Heath ...	1319
John Sheppy ...	1353
William Whittlesey ...	1362
Thomas Trilleck ...	1364
Thomas Brinton ...	1373
William Bottlesham	1389
John Bottlesham ...	1400
Richard Young ...	1404
John Kemp ...	1419
John Langdon ...	1422
Thomas Brown ...	1435
William Wells ...	1437
John Lowe	1444
Thomas Rotherham	1468
John Alcock ...	1472
John Russell ...	1476
Edmund Audley ...	1480
Thomas Savage ...	1493
Richard FitzJames ...	1497
John Fisher ...	1504
John Hilsey ...	1535
Nicolas Heath ...	1540
Henry Holbeach ...	1544
Nicolas Ridley ...	1547
John Poynet ...	1550
John Scory ...	1551
Maurice Griffin ...	1554
Edmund Gheast ...	1560
Edmund Freke ...	1571
John Piers	1576
John Young ...	1578
William Barlow ...	1595
Richard Neile ...	1608
John Buckeridge ...	1611
Walter Curll ...	1628
John Bowle ...	1630
John Warner ...	1638
John Dolben ...	1666
Francis Turner ...	1683

	ACCESS. A.D.		ACCESS. A.D.
Thomas Spratt ...	1684	Hugh Percy ...	1827
Francis Atterbury ...	1713	George Murray ...	1827
Samuel Bradford ...	1723	Jos. Collon Wigram ...	1860
Joseph Wilcocks ...	1731	Thos. Legh Claughton	1867
Zachary Pearce ...	1756	Ant. Wilson Thorold	1877
John Thomas ...	1774	Randall T. Davidson	1891
Samuel Horsley ...	1793		
Thomas Dampier ...	1802		
Walter King ...	1809		

ST. ALBAN'S.

Among the recent rearrangements of dioceses it seemed convenient to take Essex and Herts out of Rochester and to erect them into a new diocese. This was done by Act of Parliament, 38 and 39 Vict. c. 34, and an Order in Council of April 30, 1877, under which the establishment of the new diocese was to date from May 4, 1877. The venerable abbey church of St. Alban, proto-martyr of Britain, was chosen for the cathedral church, and the endowment of the see was supplied by voluntary subscriptions.

The diocese consists of Essex, Herts, and parts of adjoining counties; divided into 3 archdeaconries, St. Alban's, Essex, and Colchester; 43 deaneries; 601 parishes. The Bishop of Rochester elected to take this portion of the divided diocese, and was accordingly the first Bishop of St. Alban's.

	ACCESS. A.D.		ACCESS. A.D.
Thos. Legh Claughton	1877	John Sterne ...	1567
John Wogan Festing	1890	(*Probably Suffragans to Rochester.*)	
BISHOPS SUFFRAGAN OF COLCHESTER.		Alfred Blomfield ...	1882
Wm. Moore ...	1536		

ST. ASAPH.

St. Kentigern is said to have come from Cumbria to Wales and founded this see, and then to have returned to Scotland, leaving Asaph as his successor. The history of the see is a complete blank from that time to the consecration of Gilbert. It seems to have remained independent of Canterbury later than the other Welsh bishoprics.

The diocese consists of the counties of Denbigh and Flint, with parts of Carnarvon, Montgomery, Merioneth, and Salop; divided into 2 archdeaconries, Montgomery and St. Asaph; 16 deaneries; 204 parishes.

	ACCESS. A.D.		ACCESS. A.D.
Gilbert	1143	Michael Deacon ...	1496
Geoffrey Arthur ...	1152	David ap Yorweth ...	1500
Richard	1154	David ap Owen ...	1504
Geoffrey	1160	Edmund Birkhead ...	1513
Adam	1175	Henry Standish ...	1518
John	1183	Robert Wharton ...	1536
Reiner	1186	Thomas Goldwell ...	1555
Abraham	1225	Richard Davies ...	1560
Hugh	1235	Thomas Davies ...	1561
Howel ap Ednevet ...	1240	William Hughes ...	1573
Anian	1249	William Morgan ...	1601
John	1267	Richard Parry ...	1604
Anian Schonaw ...	1268	John Hanmer ...	1624
Leoline Bromfield ...	1293	John Owen... ...	1629
David ap Blethyn ...	1315	George Griffith ...	1660
John Trevor ...	1352	Henry Glemham ...	1667
Leoline ap Madoc ...	1357	Isaac Barrow ...	1670
Wm. Spridlington ...	1376	William Lloyd ...	1680
Lawrence Child ...	1382	Edward Jones ...	1692
Alexander Bache ...	1390	George Hooper ...	1703
John Trevor ...	1395	William Beveridge ...	1704
Robert Lancaster ...	1411	William Fleetwood ...	1708
John Lowe	1433	John Wynne ...	1715
Reginal Peacock ...	1444	Francis Hare ...	1717
Thomas Knight ...	1451	Thomas Tanner ...	1732
Richard Redman ...	1471	Isaac Maddox ...	1736

	ACCESS. A.D.		ACCESS. A.D.
Samuel Lisle ...	1744	John Luxmore ...	1815
Robert H. Drummond	1748	William Carey ...	1830
Richard Newcome ...	1761	Thomas Vowler Short	1846
Jonathan Shipley ...	1769	Joshua Hughes ...	1870
Samuel Hallifax ...	1789	Alf. Geo. Edwards ...	1889
Lewis Bagot ...	1790		
Samuel Horsley ...	1802		
William Cleaver ...	1806		

ST. DAVID'S.

It is claimed for this see that it is the successor of the primitive metropolitan see of Wales originally founded at Caerleon. In the time of King Arthur, the legend runs, Caerleon was found too near the Saxon border, and St. David translated it to a place called Meneir, on the peninsula in the south-west of Wales. From thence the bishops styled themselves Menevensis; but the name of the place was changed to St. David's in honour of the bishop. The Bishop of Oxford (Stubbs) gives a list of names of apocryphal early bishops. From the year 1023 the succession is ascertained; yet not without great difficulties.

	DIED.		DIED.
Mergencuth ...	1023 *or* 1025	*returned* 1078, *died* ...	1088
Ervin *or* Ernion	1038 *or* 1040	Abraham ...	1076 *or* 1078
Tramerin (*was suffragan to Ethelstan of Hereford*) ...	1055	Rithmarch ...	1088 *or* 1096
Joseph... ...	1060 *or* 1064	Wilfrid *or* Griffith, *suspended and afterwards restored by St. Anselm*, 1096, *and died* ...	1115
Bleithud ...	1071		
Sulghein, *resigned* 1076,			

On the death of Wilfrid the clergy elected Daniel, a son of Salien; but King Henry took upon himself to nominate Bernard.

The diocese consists of the counties of Brecon, Cardigan, Carmarthen, Pembroke, Radnor, with

part of Glamorgan; divided into 4 archdeaconries, Cardigan, Brecon, Carmarthen and St. David's; 31 deaneries; 380 parishes.

'History and Antiquities of St. David's,' by Basil Jones (Bishop of St. David's) and E. A. Freeman, and St. David's volume of 'Diocesan Histories' (S.P.C.K.).

	ACCESS. A.D.
Bernard (*consecrated by Archbp. of Cant.*)	1115
David Fitzgerald ...	1148
Peter de Leia ...	1176
Geoffrey Heelaw ...	1203
Gervas	1215
Anselm le Gras ...	1231
Thomas Wallensis ...	1248
Richard de Carew ...	1256
Thomas Bek ...	1280
David Martin ...	1296
Henry Gower ...	1328
John Thoresby ...	1347
Reginald Brian ...	1350
Thomas Fastolf ...	1352
Adam Houghton ...	1362
John Gilbert ...	1389
Guy de Mohun ...	1397
Henry Chicheley ...	1408
John Catterick ...	1414
Stephen Patrington ...	1415
Benedict Nicolls ...	1418
Thomas Rudborne ...	1434
William Linwood ...	1442
John Langton ...	1447
John de la Bere ...	1447
Robert Tully ...	1460
Richard Martin ...	1482
Thomas Langton ...	1483
Hugh Pavy ...	1485
John Morgan ...	1496
Robert Shelborn ...	1505
Edward Vaughan ...	1509
Richard Rawlins ...	1523
William Barlow ...	1536
Robert Ferrar ...	1548
Henry Morgan ...	1554
Thomas Young ...	1560
Richard Davies ...	1561
Marmaduke Middleton	1582
Antony Rudd ...	1594
Richard Melbourne ...	1615
William Laud ...	1621
Theophilus Field ...	1627
Roger Mainwaring ...	1636
William Lacy ...	1660
William Thomas ...	1678
Laurence Womock ...	1683
John Lloyd ...	1686
Thomas Watson ...	1687
George Bull ...	1705
Philip Bisse ...	1710
Adam Ottley ...	1713
Richard Smallbrooke	1724
Elias Sydall ...	1731
Nicolas Claggett ...	1732
Edward Willes ...	1743
Richard Trevor ...	1744
Antony Ellis ...	1753
Samuel Squire ...	1761
Robert Lowth ...	1766
Charles Moss ...	1766
James Yorke ...	1774
John Warren ...	1779
Edward Smallwell ...	1783
Samuel Horsley ...	1788
William Stuart ...	1794
George Murray ...	1801
Thomas Burgess ...	1803
John B. Jenkinson ...	1825
Connop Thirlwall ...	1840
Wm. Basil Jones ...	1874

SALISBURY.

The Church of the West Saxons was founded by Birinus, who fixed his see at Dorchester, Oxon. At the beginning of the eighth century the diocese was divided into two dioceses, having their sees at Winchester and Sherborne. At the beginning of the tenth century these two dioceses were again divided into five, with their sees at Winchester, Wells, Crediton, Ramsbury, and Sherborne. It is the last two with which we are here concerned. After another century and a half Herman, a Fleming patronized by Edward the Confessor, held both sees, residing chiefly at Sherborne; but in 1075 he forsook both it and Ramsbury, and removed his see to Old Sarum, where he began to build a cathedral for the united diocese of Sarum or Salisbury. Subsequently Bishop Richard Poore, in 1220, removed the see to Salisbury, and built the present beautiful cathedral.

The diocese consists of the counties of Dorset and the greater part of Wilts; divided into 3 archdeaconries, Dorset, Wilts, and Sarum; 31 deaneries; 490 parishes.

SHERBORNE.

	ACCESS. A.D.		ACCESS. A.D.
Aldhelm ...	705	Sigelm ...	*c.* 926
Forthere ...	709	Alfred ...	933
Herewald ...	736	Wulfsy ...	*c.* 943
Aethelmod ...	*c.* 778	Elfwold ...	958
Denefrith ...	793	Ethelsey ...	978
Wigbert ...	*c.* 801	Wulfsy ...	992
Ealhstan ...	868	Ethelric ...	1001
Heahmund...	872	Ethelsey ...	*c.* 1012
Alfsy *or* Wulfsy	883	Brihtwy ...	...
Asser ...	*c.* 900	Elmer ...	1017
Ethelward ...	*c.* 910	Brihtwy ...	1023
Werstan ...	...	Elfwold ...	1045
Ethelbald ...	...	Herman (*succ.*)	1058

RAMSBURY.

	ACCESS. A.D.
Ethelstan	909
Odo	*c.* 927
Aelric	
Osulf	*c.* 952
Elfstan	*c.* 974
Wulfgar	981
Siric	985
Elfric	990
Brihtwold	1005
Herman	1045

SALISBURY.

Osmund	1078
Roger	1107
Jocelin de Bailleul ...	1142
Hubert FitzWalter ...	1189
Herbert le Poore ...	1194
Richard le Poore ...	1217
Robert Bingham ...	1229
William of York ...	1247
Giles Bridport ...	1257
Walter de la Wyle ...	1263
Robert Wickhampton	1274
Walter Scammell ...	1284
Henry Brundeston ...	1287
William de la Corner	1289
Nicolas Longespée ...	1292
Simon de Gand ...	1297
Roger Mortival ...	1315
Robert Wyville ...	1330
Ralph Erghum ...	1375
John Waltham ...	1388
Richard Mitford ...	1395
Nicolas Bubwith ...	1407
Robert Hallam ...	1407
John Chandler ...	1417
Robert Neville ...	1427
William Aiscough ...	1438
Richard Beauchamp...	1450
Lionel Woodville ...	1482
Thomas Langton ...	1485
Edmund Audley ...	1492
John Blyth	1493

	ACCESS. A.D.
Henry Dean ...	1500
Lorenzo Campeggio ...	1524
Nicolas Shaxton ...	1535
John Salcott *or* Capon	1539
John Jewell ...	1560
Edmund Gheast ...	1571
John Piers	1577
John Coldwell ...	1591
Henry Cotton ...	1598
Robert Abbot ...	1615
Martin Fotherby ...	1618
Robert Townson ...	1620
John Davenant ...	1621
Brian Duppa ...	1641
Humfrey Henchman	1660
John Earle ...	1663
Alexander Hyde ...	1665
Seth Ward ...	1667
Gilbert Burnet ...	1689
William Talbot ...	1715
Richard Willis ...	1721
Benjamin Hoadley ...	1723
Thomas Sherlock ...	1734
John Gilbert ...	1748
John Thomas ...	1757
Robert H. Drummond	1761
John Thomas ...	1761
John Hume ...	1766
Shute Barrington ...	1782
John Douglas ...	1791
John Fisher ...	1807
Thomas Burgess ...	1825
Edward Denison ...	1837
Walter K. Hamilton	1854
George Moberly ...	1869
John Wordsworth ...	1885

SUFFRAGAN OF SHAFTESBURY.

John Bradley ...	1539

SOUTHWELL

has a very venerable history. Bede says that Paulinus of York preached to and baptized the people hereabout, and began to build a church at a place which later historians identify as Southwell. From very early times down to the Reformation, Southwell was a kind of "peculiar" of the archbishops of York, who had a palace here in which they often resided. Southwell was one of the places in which Henry VIII. proposed to erect new sees; Richard Cox, afterwards Bishop of Ely, was actually nominated to the see in 1543, but the project was abandoned in the following year. It was at length constituted, for the relief of Lichfield and Lincoln, under the Bishoprics Act of 1878 (41 and 42 Vict. c. 68), and an Order in Council, February 2, 1884, under which its establishment was to date from February 5, 1884.

It comprises the two counties of Derby and Nottingham; divided into 2 archdeaconries, named after the counties; 31 deaneries; 458 parishes.

	ACCESS. A.D.
George Redding	1884

TRURO.

The history of the early Church in Cornwall is very obscure. It is probable that Cornwall had become to a great extent Christianized before the Romans left Britain. Cornwall, with Western Devonshire, known by the name of Damnonia, retained its independence under British princes, and the continuity of its Church life. We have no historical list of these Damnonian bishops, but the British bishops

who are recorded to have assisted in the consecration of St. Chad in A.D. 644 can hardly have come from any other region, and tradition has preserved some few names. Athelstan finally reduced Cornwall to subjection in 926, and incorporated the Cornish with the English Church, and Cornwall became thenceforward an English diocese. Where the see was originally fixed is not known; both St. Germans and the church of St. Petrock at Bodmin have historical claims, and it is possible that both were sees of bishops under the West Saxon rule. On the death of the Bishop of Cornwall in 1027, Living added Cornwall to his see of Crediton. In 1046 the see of the united dioceses was fixed at Exeter, Cornwall forming an archdeaconry of that see. The Cornish bishopric was reconstituted under the Bishopric of Truro Act, 1876 (39 and 40 Vict. c. 52), and an Order in Council, Dec. 9, 1876, under which its establishment was to date from Dec. 15, 1876. Truro was selected for the cathedral city.

The diocese comprises the county of Cornwall, and the archdeaconry was transferred from Exeter to the new diocese. It has 12 deaneries, and 233 parishes.

	ACCESS. A.D.
Edward White Benson	1877
G. Howard Wilkinson	1883
John Gott	1891

WAKEFIELD.

Constituted under the Bishoprics Act, 1878 (41 and 42 Vict. c. 68), and an Order in Council dated May 17, 1888, under which its establishment was to date from May 18, 1888. It was

rmed out of the dioceses of York and Ripon. t is divided into 6 deaneries, and 167 parishes.

	ACCESS. A.D.
Vm. Walsham How	1888

WORCESTER.

Among the various tribes of which the Mercian kingdom was made up, the Hwiccas or Wiccii inhabited the left bank of the Severn, from the junction of the Avon for fifty miles northward. Two Wiccian princes were baptized in 661 A.D., and from that time the Christianization of the people is dated. Archbishop Theodore, in subdividing the Mercian diocese, assigned a separate bishop to the South Wiccians. St. Peter's, Worcester, afforded a suitable cathedral, and the famous convent of Hilda at Whitby supplied the earliest bishops.

One remarkable result of the Danish invasions of England was a close connection between the diocese of Worcester and that of York. Four bishops during the latter part of the tenth century and the earlier quarter of the eleventh, were one after another raised from Worcester to York, and held both sees together. The historian of York says that the northern diocese, peopled with Danish settlers, was so much a Danish Church that its bishop was allowed to retain Worcester, or to nominate a relative to it, as a means of attaching him to the Church system of the rest of England. The remarkable relations which had so long existed between the sees of York and Worcester led the first Norman Archbishop of York to claim jurisdiction over Worcester; but two Councils in 1072

decided that Worcester was in the southern province, and under the jurisdiction of Canterbury.

The diocese comprises the counties of Warwick and Worcester, part of Stafford, and portions of adjoining counties; divided into 2 archdeaconries; 31 deaneries; 473 parishes.

	ACCESS. A.D.		ACCESS. A.D.
Bosel	680	Silvester of Evesham	1216
Oftfor	692	William of Blois ...	1218
Egwin	693	Walter Cantilupe ...	1237
Wilfrid	717	Nicolas of Ely ...	1266
Milred	743	Godfrey Giffard ...	1268
Weremund... ...	775	William Gainsborough	1302
Tilhere	777	Walter Reynolds ...	1308
Heathored	781	Walter Maidstone ...	1313
Deneberht	798	Thomas Cobham ...	1317
Eadberht	822	Adam Orlton ...	1327
Aelhun	848	Simon Montacute ...	1334
Werefrith	873	Thomas Hemenhale	1337
Ethelhun	915	Wulstan Bransford ...	1339
Wilferth	922	John Thoresby ...	1350
Kinewold	929	Reginald Brian ...	1352
Dunstan	957	John Barnet ...	1362
Oswald	961	William Whittlesey ...	1364
Aldulf	992	William de Lynn ...	1368
Wulfstan	1003	Henry Wakefield ...	1375
Leofsin	1016	Tideman de Winchcomb	1395
Brighteag	1033	Richard Clifford ...	1401
Living (*succ.*) ...	1038	Thomas Peverell ...	1407
Ealdred	1044	Philip Morgan ...	1419
Wulfstan	1062	Thomas Polton ...	1426
Samson	1096	Thomas Bouchier ...	1435
Theulf	1115	John Carpenter ...	1444
Simon	1125	John Alcock ...	1476
John of Pageham ...	1151	Robert Morton ...	1487
Alfred	1158	John de Gigliis ...	1497
Roger	1164	Silvester de Gigliis ...	1498
Baldwin	1180	Julius de Medicis ...	1521
William Northall ...	1186	Jerome Ghinucci ...	1522
Robert FitzRalph ...	1191	Hugh Latimer ...	1535
Robert de Soilli ...	1193	John Bale	1539
John of Coutances ...	1196	Nicolas Heath ...	1543
Mauger	1200	John Hooper ...	1552
Walter Gray ...	1214		

	ACCESS. A.D.
Richard Pates ...	1554
Edwin Sandys ...	1559
Nicolas Bullingham ...	1571
John Whitgift ...	1577
Edmund Freke ...	1584
Richard Fletcher ...	1593
Thomas Bilson ...	1596
Gervas Babbington ...	1597
Henry Parry ...	1610
John Thornborough ...	1616
John Prideaux ...	1641
George Morley ...	1660
John Gauden ...	1662
John Earle ...	1662
Robert Skinner ...	1663
Walter Blandford ...	1671
James Fleetwood ...	1675
William Thomas ...	1683
Edward Stillingfleet ...	1689
William Lloyd ...	1699
John Hough ...	1717
Isaac Maddox ...	1743
James Johnson ...	1759
Brownlow North ...	1774
Richard Hurd ...	1781
Ffolliott H. W. Cornewall	1808
Robert James Carr ...	1831
Henry Pepys ...	1841
Henry Philpott ...	1861
Jno. James Stewart Perowne	1890

SUFFRAGAN BISHOP OF COVENTRY.

Hy. Bond Bowlby ...	1891

SODOR AND MAN.

St. Patrick, driven by a storm to the Isle of Man in 444 A.D., converted the Welsh prince and his people, and built a church on the rocky islet of Holm. On his departure he sent his nephew Germanus, who founded St. German's cathedral. After him came Conindrus, Romulus and Manghold, and these four are reputed to be the founders of the Manx Church. In 1098 King Magnus conquered the Western Islands (Hebrides), and also the Isle of Iona, and united the two dioceses of Man and the Isles, Iona being the see of the latter bishopric. After this union of sees there is a regular succession of bishops, who are styled of "Sodor and Man," and sometimes of "the Isles." In 1154 a bull of Pope Anastasius IV., 1155, appointed the Bishop of Drontheim Metropolitan over the bishopric of the Isles and of Man. In

1266 the Danish king ceded Man to the King of Scotland, but it continued ecclesiastically under the jurisdiction of Drontheim. In 1333 William Montague conquered the island from the Scots; in 1399 it became forfeit to Henry IV.; and since that time the island has been subject to the English Crown and its nominees. After the English conquest of Man the Scottish bishops of the Isles did not use the title "Sodor," but called themselves of "the Isles" only; the Manx bishops continued to use the title "Sodor and Man." Bishop William Russell, 1348—1374, was the first Sodor bishop confirmed by the Apostolic See, former bishops having been confirmed by the Bishop of Drontheim. In 1458 the diocese was placed under the metropolitan jurisdiction of York.

In the year 1134 Olave, King of Man, gave the abbey of Furness the right to nominate one of its monks to the bishopric.

The source of the name "Sodor" has been long a vexed question. It appears that two places have for centuries gone by that name, one in Iona, and the other Holm, or St. Patrick's isle at Peel. In the Bull of Celestus, A.D. 1458, it is called "the Cathedral Church of Sodor in Man." In a confirmation of churches and lands by Thomas, Earl of Derby, to Huan, Bishop of Sodor, in 1505, it is called "Sodor," or "Holme Sodor vele Pele." The style and title of the bishop, by which he is now inducted, is "Bishop of Man, of Sodor, of Sodor and Man, and of Sodor of Man."

When the island came under English sovereignty, the bishop was not summoned to Parliament; he has a seat in the House of Lords by courtesy, but no vote. He is a member of the Upper House of the Convocation of York.

The diocese consists of the Isle of Man: it has 1 archdeaconry; 4 deaneries; 34 parishes.

(See 'An Account of the Diocese of Sodor and Man,' by W. Harrison, being vol. xxix. of the 'Manx Society's Proceedings,' 1879.)

The Bishop of Oxford (Stubbs) gives the following as an imperfect list of the bishops from the Conquest to the union of the see with the province of York.

	ACCESS. A.D.
Rolwer	
William	
Wimund *or* Aumund (*a monk of Furness*)	1113
John (*a monk of Seez*)	1151
Gamaliel	1160
Ronald *or* Reginald (*a Norwegian*) ...	
Christian of Argyle (*possibly the Bishop of Withern of that name*)	
Michael (*buried at Fountains*) ...	1203
Nicholas of Meaux (*Abbot of Furness*)...	1210
Reginald *or* Ronald (*elected by Furness*)	1217
John MacIvar (*elected by Furness*; *cons. by Bishop of Dublin, but kept out by the king*)	1219
Simon of Argyle ...	1226
Richard	1252
Mark of Galloway ...	1275
Allan	1305
Gilbert McLellan ...	1321
Bernard de Linton ...	1328
Thomas	1334
William Russell ...	1348
John Donkan ...	1374
John Burgherlin ...	1425
Richard Pulley ...	1429
John Green ...	1449
Thomas Burton ...	1455
Thomas of Kirkham...	1458
Richard of Oldham ...	1480
Huan Hesketh ...	1487
Thomas Stanley (*dep.* 1544)	1530
Henry Man... ...	1546

The see was united with the Province of York by Act of Parliament, 33 Hen. VIII. c. 31, 1542.

SODOR AND MAN.	ACCESS. A.D.
Thos. Stanley (*re.* 1544)	1530
John Salisbury ...	1536
Henry Man ...	1546
John Meyrick ...	1576
George Lloyd ...	1600
John Philips ...	1605
William Forster ...	1634
Richard Parr ...	1635
Samuel Butler ...	1661
Isaac Barrow ...	1663
Henry Bridgman ...	1671
John Lake	1683
Baptist Levinz ...	1685
Thomas Wilson ...	1698
Mark Hildersley ...	1755
Richard Richmond ...	1773
George Mason ...	1780
Claudius Crigan ...	1784
George Murray ...	1814
William Ward ...	1828
James Bowstead ...	1838
Henry Pepys ...	1840
Thomas Vowler Short	1841
Walter A. Shirley ...	1847
Robert John Eden ...	1847
Horace Pepys ...	1854
Rowley Hill ...	1877
Jno. Wareing Bardsley	1887

Retired Bishops.

	Retired
Rt. Rev. E. Hobhouse, late Bp. of Nelson. 1858 .	1864
Rt. Rev. E. Twells, late Bp. of Orange River. 1863 .	1869
Rt. Rev. E. H. Beckles, late Bp. of Sierra Leone. 1860 .	1870
Rt. Rev. C. J. Abraham, late Bp. of Wellington. 1858 .	1870
Rt. Rev. T. N. Staley, late Bp. of Honolulu. 1861 .	1870
Rt. Rev. H. L. Jenner, late Bp. of Dunedin. 1866 .	1871
Rt. Rev. C. R. Alford, late Bp. of Victoria. 1867 .	1872
Rt. Rev. E. W. Tufnell, late Bp. of Brisbane. 1859 .	1875
Rt. Rev. C. Perry, late Bp. of Melbourne. 1847 . .	1875
Rt. Rev. A. Oxenden, late Bp. of Montreal. 1869 .	1878
Rt. Rev. R. Courtenay, late Bp. of Jamaica. 1856 .	1879
Rt. Rev. W. Chambers, late Bp. of Labuan and Sarawak. 1869	1880
Rt. Rev. W. G. Tozer, late Bp. in Central Africa, 1863, and of Jamaica. 1879	1880
Rt. Rev. H. Cheetham, late Bp. of Sierra Leone. 1870	1882
Rt. Rev. I. Hellmuth, late Bp. of Huron. 1871 . .	1883
Rt. Rev. M. B. Hale, late Bp. of Brisbane. 1875 .	1885
Rt. Rev. E. S. Marsden, late Bp. of Bathurst. 1869 .	1885
Rt. Rev. H. Callaway, late Bp. of St. John's, Kaffraria. 1873	1886
Rt. Rev. T. V. French, late Bp. of Lahore. 1878 .	1887
Rt. Rev. J. B. Pearson, late Bp. of Newcastle, N.S.W. 1880	1889
Rt. Rev. H. J. C. Harper, late Bp. of Christchurch, N.Z. 1856	1889

CHURCH PROPERTY.

THERE is no corporate body called the Church of England known to the law, possessing or capable of possessing property. There is no general Church Fund out of which the bishops and clergy are paid their stipends. What we call church property is the aggregate of the large number of separate properties held by the several bishops, deans, chapters, rectors, &c.; which properties have been received at different periods, from different donors, quite independently of one another.

This property consists mainly of **Land** and **Tithe**, which will be dealt with separately.

An inquiry into **the history of church property** carries us back to a very remote period. The Church was planted here when the southern part of the island was a province of the Roman Empire, and those who planted it came from the neighbouring provinces of Gaul; therefore the way in which the Church acquired property in Gaul and the rest of the empire may be taken as a safe indication of the way in which the British Church obtained its endowments: that was, partly by the donations of individual benefactors, partly by the custom of bishops bequeathing their private estates to their churches. But, whoever gave it, there must be a great deal of church property in Wales which has belonged uninterruptedly to the Church for some fifteen hundred years or thereabout. The same must be true also of Cumbria, West Wales, and the counties bordering on Wales, where the Engl[illegible] did not make themselves masters until tl[illegible]

themselves been converted to Christianity, and would therefore leave the possessions of the Church unconfiscated.

In the parts of England which were conquered by the heathen Teutons, the church property became the spoil of the conquerors; but portions of it were afterwards restored; the two ruined churches at Canterbury are probably examples of many others which were restored, and perhaps with the lands belonging to them. Wilfrid of York claimed lands in Northumberland which had belonged to the Church in ancient times.

The process of the endowment of the English and Saxon Churches is well known in its general outline. When Ethelbert of Kent and Edwin of Northumbria and the rest of the kings gave the first missionaries who came to them leave to settle in their several kingdoms, they gave them land to live on; there was in those days no other way of making a provision for their maintenance; and that land became the nucleus of the property of the bishop, and of the subsequent dean and chapter. When a great thane followed the king's example and invited a group of the clergy to settle on his estates, he also gave them land to live on; and this land was the nucleus of the possessions of a collegiate church or monastery. These lands were given as freely and largely as colonial governments and colonizing companies now give waste lands to attract desirable settlers; it was by the process of cultivation through a period of centuries that these old endowments became valuable, and the Church of the middle ages wealthy.

The lords of manors carried the settlement of the Church into their manors, by requesting the bishop to settle a priest with them, and giving him a few acres of land to live upon; and the bishops encouraged this extension of the Church by allow-

ing the lords to pay their tithe to their own parish priest; and the State also indirectly encouraged it by a law which recognized that the proprietor of a certain amount of land, who had a manorial court and a church (indicating the civil and religious organization of his estate), was entitled to rank as a thane.

At the end of the **Anglo-Saxon period** the property of the Church consisted of the lands and tithes of the bishops and cathedral bodies, the monasteries, and the rectories. The majority of the existing sees had already been founded; only two were added between the Conquest and the Reformation, and only five more from the Reformation to the beginning of the reign of Queen Victoria.

During the early period the bishop and his cathedral clergy lived together, and had a common fund for their support, apportioned at the bishop's discretion. About the end of the eleventh century it became the custom to divide the property; certain estates were set aside for the bishop, and the rest for the cathedral clergy. Then it became the custom to apportion the estates of the chapter to its different members, this to the dean, that to the chancellor, &c. Then private donors founded additional prebends in the cathedral church; each prebendary managing his own estate and enjoying its income for his private use, subject to the performance of the duties of the office.

During this same period somewhat less than one hundred **monasteries** had been founded, some of them among the greatest and most famous. Glastonbury was a survival from the old British Church. Christ Church and St. Augustine's, Canterbury, were the first great endowments of the Italian mission, and were followed by six others in Kent. Ely, Peterborough, Croyland, and Thorney we the citadels of religion in the Fens. Iona

Lindisfarne were the sources of religion in the north, and from them sprang Whitby and Coldingham, St. Mary York, Lastingham, Hexham, Ripon, Durham, Finchale, Yarrow, Wearmouth, Tynemouth, and others. St. Edmundsbury was the great monastery of Suffolk; Repton and Hanbury; Burton, Coventry, Sapley, and the nunneries of Polesworth and Stone; Malmsbury, Tewkesbury, Worcester, Gloucester, Pershore, Evesham, Bristol, Hereford, Leominster, Wenlock, are only some of the great monasteries which had been scattered over the whole country in Saxon times.

A very large proportion of the existing parishes had also been organized before the Norman Conquest; those which sprang up afterwards were the result of subdivisions of parishes, as the lands were brought into cultivation and the populations increased. They were not usually endowed with land beyond the few acres which were necessary for the accommodation of a rural household in those times. The tithes of the produce of the land of the whole parish formed their principal endowment, together with the customary fees and offerings of the people.

There is no documentary record of the building and endowment of the vast majority of the parish churches, probably the business was transacted in primitive fashion without documents; but there are a few cases in which the history of parochial endowments has come down to us as samples of the rest.[1] Kemble's '*Codex Diplomaticus*' contains

[1] *E.g.* Of the endowment of the new parish church of Haye, on conquered land in Wales in the reign of Henry I., by William Revel, the tenant of the land under Bernard Newmarch, the Norman conqueror of Brecknockshire, we have the charter given by Bernard, the first Norman Bishop of St. David's.

"Bernard, by the grace of God Bishop of St. David's, to all the faithful of the Holy Church of God, greeting and

some, *e.g.* Codex 995, 999, 1000, 1008, 1009, 1010, quoted in 'Dioc. Hist. Bath and Wells,' which see, pp. 16—22.

The pious munificence of the **Norman** nobles who were planted upon the lands of conquered England, took the direction of the founding of monasteries. At that time the reformed Benedictine Orders presented a wonderful exhibition of learning, spiritual life, religious zeal, and social improvement, made powerful by organization, and they seemed then the best agency for promoting civilization and religion among the people. Therefore, as it had been the custom of the old Saxon thanes to build and endow a church on each of their manors, so now it became the custom for every Norman baron to found a **monastery** on his estate. From the Conquest to the end of the reign of Henry I. upwards of three hundred monasteries of one kind or another were founded. The parochial system was undervalued, and in very many cases the property of the Saxon rectories was applied to the

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benediction. Let all, both those who are now living and those who shall hereafter live, know that when we consecrated the church of the Blessed Virgin Mary of Haye, William Revel did, by permission of Bernard Newmarch, who was present at the consecration, give and grant as a free gift and endowment of the church itself, fifteen acres of land and two tenements, and all the land attached to those tenements in the high forest land as far as the boundaries of Ewias, and in the coppice and in the low ground. He gave also to the same church all the tithe of all his estate of Haye in all things, as well as that of the lands of Ivor and Meleniac, and of all things that are held of the lordship of Haye. And that no question may arise in the future respecting the matter, he definitely gave tithe as follows:—Of corn, and hay, and poultry, and cattle, and sheep, and pigs, and wool, and cheese, and underwood, and the benevolence of Welshmen, and tolls for right of passage, and fees for plaints. Whoever shall subtract or diminish aught from these, let him be cut off from the communion of God and His saints until he come to a better mind. Fare ye well."

endowment of these monasteries, and the parochial system was greatly impoverished. The convents absorbed the emoluments of the rectories, and under the influence of the bishops made scanty provision for a vicar to perform the religious duties of the parish (see p. 98).

In the thirteenth century the needs of the largely-increasing population attracted attention and sympathy; the endowment of the contemplative and learned life represented by the monasteries went out of fashion; and the **Orders of Friars** sprang into existence, the Dominicans giving themselves especially to the evangelization of the masses by preaching, the Franciscans devoting themselves to the amelioration of their social condition. Poverty was however an essential feature of their profession, and the amount of their property was always small. The orders of friars in their first zeal increased very rapidly and spread over the country, their houses being situated in, or in the immediate neighbourhood of, the towns; but after a while they ceased to increase in numbers; and the piety of the well-to-do people took another direction for the disposal of its wealth. Wealthy families founded **chantry chapels**, with chaplains who should care for the souls of themselves and their families; less wealthy people united themselves into **guilds** which founded chantries in the parish churches, and maintained chantry priests.

To sum up, at the beginning of the sixteenth century, before the Reformation, church property consisted of the endowments of the bishops, the cathedral chapters, the monasteries and other religious houses, the chantries and parochial benefices. The great tithes of about half the parochial benefices had been appropriated to religious houses.

At the Reformation Henry VIII.'s dealings with church property were in his character of Visitor of

the Church, and what he professed was redistribution in the religious interests of the nation, not confiscation. Wolsey had already made a beginning by obtaining from the king, with the assent of the pope, the suppression of several small houses which seemed to be serving no useful purpose, for making additions to the educational provision in the country, in the form of a grand new college at Oxford and an affiliated school at Ipswich. When Henry asked Parliament to suppress the religious houses whose property was of less value than £200 a year, it was that they might be used "to the honour of God and the wealth of this realm," and when he proceeded to procure the surrender of the great houses it was still with the avowed design of largely increasing the number of bishops and clergy. The Statute 31 Hen. VIII. c. 9 declares:—

"To the intent that from henceforth any of them might be turned to better use, as hereafter shall follow, whereby God's words might the better be set forth, children brought up in learning, clerks nourished in the universities, old servants decayed to have livings, almshouses for poor folk to be sustained in, readers of Greek, Hebrew and Latin to have good stipend, daily alms to be ministered, mending of highways, exhibition for ministers of the Church. It is thought, therefore, unto the king's highness most expedient and necessary that more bishoprics, collegial and cathedral churches shall be established instead of these aforesaid religious houses, within the foundation whereof these other titles afore rehearsed shall be established; be it therefore enacted by this present Parliament that his highness shall have full power and authority from time to time to declare and nominate by his letters patent or other writings, to be made under his great seal, such number of bishops, such number of cities, sees for bishops, cathedral churches and dioceses, by metes and bounds, for the exercise and ministration of their episcopal offices and administration, as shall appertain, and to endow them with such possessions, after such a manner, form, and condition, as to his most excellent wisdom shall be thought necessary and convenient."

In fact the greater part of the property was converted to the king's uses, conferred by him on

favourites, and otherwise squandered, so that in a short time the Crown was in greater pecuniary straits than before.

In the first dissolution 376 houses were suppressed, and about 10,000 persons turned adrift with a small pension; the value of the confiscated incomes is estimated at £30,000 a year, and of the plate seized at £100,000.

In the dissolution of the greater monasteries 1130 houses were suppressed. It is estimated that about 90,000 persons were turned out, the income thus confiscated is estimated at £200,000 a year, equivalent to £2,400,000 of present value, and the value of the gold and silver ornaments at over £1,000,000; besides jewels whose value cannot be estimated.

Edward VI. suppressed the chantries and guilds (which were the benefit clubs of the period) and seized their lands. The colleges of the two universities had a very narrow escape.

Henry had lawlessly extorted from the bishops the surrender of some of their manors. Elizabeth obtained an Act of Parliament which gave her power on the voidance of any see to take into her own hands any of the landed property of the see in exchange for impropriate livings or tithes in the possession of the Crown. In this way the sees lost much of their ancient landed property, and received in exchange a very insufficient equivalent of a much less desirable kind of property. On the accession of James an Act of Parliament was at once passed (1 James I. c. 3) to put a stop to the spoliation of the Church by disabling the Crown from receiving any conveyance of archbishops' or bishops' estates, "and so," says Collier, "the king delivered himself from the importunities of his courtiers."

History of Tithe.—The payment of tithes to the support of religion, derived no doubt from the divine

command to the Church of the Old Dispensation, is **a part of the common law of the Church.** The 'Apostolical Constitutions,' not later than the early part of the fourth century, says, "the gifts of tithes and first-fruits, which are given in accordance with the command of God, let the bishop as a man of God expend."

In the early period of the Saxon Church the maintenance of the clergy when they became settled in a township (= parish) was provided chiefly by the offerings of the people. The duty of bestowing on God's service a tenth part of their goods was a portion of the common law of Christianity, and was impressed by the priest on his parishioners; but it was not desirable to enforce it by spiritual penalties; nor was the actual expenditure determined, except by custom, or by the will of the bishop. It was thus precarious and uncertain, and the bestowal of a little estate on the church of the township was probably the most usual way of eking out what the voluntary gifts supplied (Stubbs).

The recognition of the **legal obligation of tithe** dates from the eighth century, both on the continent and in England. In A.D. 787 it was recognized and made imperative by the Legatine Council held in England at Chelchythe, which being attended and confirmed by the Kings of Kent, Mercia, Wessex, and Northumbria, and their Ealdormen, had the authority of a Witenagemot. From that time it was enforced by not infrequent legislation. The famous donation of Ethelwulf (in 855), which is often quoted as the original grant of the national tithe to the Church, has in truth nothing to do with the subject; it is simply a donation of a tenth part of his private estates to ecclesiastical purposes; the annual payment of a tithe of the produce of the land had long before been customary. Almost all the laws issued after the death

of Alfred (901) contain some recognition of tithe. The actual determination of its appropriation was really left very much to the owner of the land from which the tithe arose, and although in the free townships it must have been the rule to give it to the parish priests, the lords of franchises found it a convenient way of making friends and procuring intercessions to bestow it on monasteries. This custom became very frequent after the Norman Conquest, and it was not until the Council held in 1200 that the principle was summarily stated that "the parochial clergy have the first claim on the tithe arising from their several parishes, even of newly-cultivated lands. Even after that time, by the connivance of bishops and popes, the appropriation system worked widely and banefully" (Stubbs' 'Const. Hist.,' vol. i. p. 227).

Of common right tithes are to be paid of such things only as do yield a yearly increase by the act of God. Tithes are *prædial*, such as rise immediately from the ground, as corn, &c.; *mixt*, which arise from things nourished by the ground, as from cattle, &c.; and *personal*, viz. the profits of labour and trade. Tithes are also divided into *great* and *small*: *great* being of corn, hay, wood; *small* of prædial tithes of other kinds, together with mixt and personal. Several provincial synods attempted to define matters tithable, and among other things to establish a claim to a tithe of personalty; but without much success. The jurisdiction as to tithe was divided; it belonged to the civil courts to determine the title to ownership, and local custom and prescription were generally received as decisive of all claims; the process of recovering the tithe only belonged to the Court Christian.

Under the old system of taking tithe in kind, it was not uncommon for a custom to be established by which some fixed sum of money, or quantity

of corn, or some other tithable goods, was taken by the tithe-owner instead of the literal tithe; this fixed sum or quantity was called a *modus*. At length, in the reign of William IV., an Act was passed to make a similar **commutation of tithe** generally. The principle of the Act 6 and 7 William IV. c. 71 (and supplementary Acts) was to substitute a corn-rent, permanent in quantity though fluctuating in value, and payable in money, for all tithes. Commissioners were appointed who ascertained the clear average value (making deductions for collecting, marketing, &c.) of the tithes of each parish, according to the average of seven years preceding Christmas, 1835, and fixed that as the sum to be taken in calculating the rent-charge to be paid as a permanent commutation of the tithe. Having thus ascertained the average annual money value of the tithe, the Commissioners proceeded to calculate the annual rent-charge to be paid each year as follows: A controller of corn-returns was to publish in January every year what had been the average price of a bushel of wheat, of barley, and of oats, for the seven preceding years. It was estimated how many bushels of wheat, barley and oats could have been purchased by the said estimated value of rent-charge, supposing 1*s.* 3*d.* of it to have been spent on such kind of corn, at the then seven years' average price of 7*s.* 0¼*d.* for a bushel of wheat, 3*s.* 11½*d.* for a bushel of barley, and 2*s.* 9*d.* for a bushel of oats. And in future the rent-charge was to be calculated every year on that fixed number of bushels of each kind of corn, at the average prices of the preceding seven years. The clergy made a considerable sacrifice in the fixing of the value of their tithe, but gained in return a more easy mode of recovering their rent-charge, and were saved much local disputation and scandal. The mode of calculation has answered

expectation, inasmuch as every £100 of estima[illegible] value actually produced a little more than £[illegible] a year on the average of the fifty years from the date of the commutation. The depression in the value of agricultural produce in late years has produced a corresponding diminution in the amount received by the clergy to the extent of about 25 per cent. at the present time.

Extraordinary Tithes.—The Commissioners were empowered to make a separate valuation of the value of the tithe of hop-gardens, orchards, or gardens, according to the average rate of composition for the tithes of similar lands during the seven years preceding Christmas, 1835, within a certain district; and an ordinary and *extraordinary* charge for tithes was to be fixed for such crops. Hop-grounds or market-gardens going out of cultivation were to be subject to the ordinary charge; such as were newly cultivated after the commutation were to pay the extraordinary charge; only provision was made that the extraordinary charge should not be made till after so many years as the particular crop required to come into profitable bearing. An Act of Parliament in 1886 dealt with the extraordinary tithe in the following way: extraordinary tithe was abolished on all land newly brought under crops formerly liable to it; also it was enacted that the capital value of the extraordinary charge on each farm or parcel of land now subject to it should be ascertained by the Land Commissioners, and that a charge of 4 per cent. on that capital value should be paid in lieu of the extraordinary charge.

A constitution of Archbishop Winchelsea (1294—1308) ordained the payment of **personal tithes** out of the profits of labour and trade. But an Act 2 and 3 Edward VI. c. 13, § 7, restrained the canon law in three things. 1. To such persons only as have accustomably used to pay the same

within forty years before the making of the Act. 2. That the party may not be examined on his oath with respect to his profit. 3. That the day labourer is freed from payment. The payment of personal tithe as a legal due has long since ceased; though many no doubt pay it voluntarily, to various pious and charitable uses, as a matter of conscience.

It is frequently assumed that there was a **tripartite division of the tithe** between the clergy, the fabrics, and the poor; but there is no evidence that such was the case. Charles the Great made a law to that effect, but England was not within his empire, and was not affected by any such law. There were Roman canons of the same tenor, but Roman canon law had no force in England unless adopted and incorporated into our native legislation.

Even if it had been the case in England in times before the Conquest, it would be as unreasonable to say that the tithe ought now to be subject to such a division, as to say that landed estates ought to be subject to the *trinoda necessitas*, or to knight service, because in the feudal times it was subject to a payment on the knighthood of the king's son on his marriage, and for the ransom of the king if taken prisoner, and to find so many knights and men-at-arms, in proportion to its acreage, in time of war; or that the country rectors ought to find board and lodging for travellers, because the canons required them to show such hospitality in times when there were no inns along the roads from town to town. The voluntary charity of the Church maintained the poor before the Reformation, and it was not until the Church had been deprived of a large part of its property at that period that the State found itself obliged to make poor laws.

Confiscated Tithe.—At the dissolution of the

monasteries, etc., in the sixteenth century, no care was taken to separate the great tithes of appropriated parishes and restore them to their parishes; on the contrary, the tithes were confiscated, and given away together with the other property of the suppressed establishments; and so it came to pass that the vicarages continued to be vicarages, while the great tithes of the parishes were and are still exacted and paid to laymen who are not liable for any service in return. Much of these rectorial tithes fell to the Crown, together with other monastic property; but Elizabeth obtained an Act of Parliament to enable her, on the vacancy of a see, to exchange her great tithes against the manors of the see. **The amount of tithe thus alienated from the Church is about £767,205 a year.**

(Selden, 'History of Tithes'; R. Tillesley on Selden's 'History of Tithes'; Bishop Kennett on 'Lay Patronage'; Professor Stubbs' (Bishop of Chester) 'Constitutional History of England'; Sir R. Phillimore's 'Ecclesiastical Law,' London, 1873; Lord Selborne's 'Ancient Facts and Fictions.')

THE TITHE RENT-CHARGE.

The following is a summary of the present division of tithe rent-charge, according to the most recent return of the Tithe Commission:—

[1] DIVISION I.

	£	s.	d.
Total Rent-charges payable to Clerical Appropriators and Lessees	680,039	0	11¾
Parochial Incumbents	2,412,103	14	4½
	£3,092,142	15	4¼

[1] This represents the proportion of tithe appropriate to the maintenance of the clergy.

DIVISION II.

	£	s.	d.
Impropriators	766,205	18	2¾
Schools, Colleges, &c.	196,056	15	0½
	£962,262	13	3¼

COMMUTATION OF TITHES.

Tithe Commission.—Office, 3 St. James's Square, London, S.W.

		£	s.	d.			£	s.	d.
1860	...	110	17	8½	1876	...	110	14	11
1861	...	112	3	4¾	1877	...	109	16	11½
1862	...	109	13	6	1878	...	112	7	5¼
1863	...	107	5	2	1879	...	111	15	1½
1864	...	103	3	10¾	1880	...	109	17	9¼
1865	...	98	15	10½	1881	...	107	2	10½
1866	...	97	7	9¼	1882	...	102	16	2
1867	...	98	13	3	1883	...	100	4	9¾
1868	...	100	13	8	1884	...	98	6	2¼
1869	...	103	5	8¼	1885	...	93	17	3
1870	...	104	1	0¼	1886	...	90	10	3½
1871	...	104	15	1	1887	...	87	8	10
1872	...	108	4	0¼	1888	...	84	2	8¾
1873	...	110	15	10¼	1889	...	80	19	8½
1874	...	112	7	3	1890	...	78	1	3½
1875	...	112	15	6¾	1891	...	76	3	3¾

Average annual value since 1837 ... £100 13*s.* 2½*d.*

The payments for half-year ending January 1 are regulated by average for the preceding year.

In estimating **income tax assessment**, deduction may be claimed as to tenths, first-fruits, fees on presentation paid within the preceding year; procurations and synodals on the average of seven preceding years; repairs of collegiate churches and chancels—the amount expended in the previous year being considered; parochial rates, taxes, and assessments, charged in the preceding year against tithe rent-charge, and the land tax; life assurance of self and wife, so that total premiums do not exceed one-sixth of income; for compulsory insurance of chancel, &c.

PARLIAMENTARY RETURNS ON CHURCH PROPERTY.

The agitation for Parliamentary reform which resulted in the Reform Act of 1832 was accompanied by a cry for ecclesiastical reform; and as a first step towards it, a Royal Commission was commanded, **in 1832**, to make inquiry into **the property and revenues of the Church, and their distribution.** At the end of two years the Commission made a return of the value of the dignities and benefices of the Church from all sources, of which the following is a summary:—

Net annual revenues of Episcopal and Archiepiscopal Sees	£160,114
Net annual revenues of Cathedral and Collegiate Churches	272,828
Net annual revenues of the 10,701 Benefices	3,058,248
Tithe paid to Lay Impropriators	£1,000,000

There were in England and Wales—

294	Benefices	under	£50	a year.		
1021	,,	between	£50	,,	and	£100
1591	,,	,,	100	,,	,,	150
1355	,,	,,	150	,,	,,	200
1964	,,	,,	200	,,	,,	300
1317	,,	,,	300	,,	,,	400
830	,,	,,	400	,,	,,	500
504	,,	,,	500	,,	,,	600
337	,,	,,	600	,,	,,	700
217	,,	,,	700	,,	,,	800
129	,,	,,	800	,,	,,	900
91	,,	,,	900	,,	,,	1000
137	,,	,,	1000	,,	,,	1500
31	,,	,,	1500	,,	,,	2000
18	,,	of	2000 and upwards.			

The next step was to form a permanent Ecclesiastical Commission to deal with the episcopal and capitular property, with a view to its better administration and distribution, with results which will be more conveniently related under the special

head of the doings of the Commissioners (see p. 266).

Many changes having taken place in church matters since 1832, it seemed good to the House of Commons, in 1887, to accede to a motion by Mr. J. G. Hubbard (afterwards Lord Addington), on the 20th June, 1887, as follows:—

RETURN OF THE PROPERTY AND REVENUES OF

1. The Archiepiscopal and Episcopal Sees of England and Wales.

2. The Cathedral and Collegiate Churches of England and Wales, including the property of the Minor Canons, Vicars Choral, and others.

3. Ecclesiastical Benefices, including Donatives, Perpetual Curacies, and Chapelries.

4. The Ecclesiastical Commissioners for England.

5. The Corporation of Queen Anne's Bounty.

The Return to classify the Property and sources of Revenue, giving gross annual value of Lands, Tithes, House Property, Mineral Property, Manorial and other receipts, and Incomes derived from Stock and other securities.

The Property to be shown in counties where practicable, and the source from which the Property was derived, whether from Ancient Endowment or from Private Benefactions, since the year 1703. Printed 23 June, 1891.

SUMMARY.

	Gross Income of Property derived from Ancient Endowments.	Gross Income of Property derived from Private Benefactions since 1703.
I.—ARCHIEPISCOPAL AND EPISCOPAL SEES (including the newly-founded sees):—		
Lands	£61,508	—
Tithe rent-charges	21,103	£400
Houses	1,583	—
Manors	73	—
Miscellaneous receipts	694	90
Dividends and interest	2,866	10,591
	£87,827	£11,081

Residences—rateable value, £11,151.

NOTE.—Only fourteen sees have been re-endowed with real estate; the estates of the others (excluding Sodor and Man) are vested in the Ecclesiastical Commissioners, who pay the statutory incomes out of their common fund.

	Gross Income of Property derived from Ancient Endowments.	Private Benefactions since 1703.
II.—Cathedral and Collegiate Churches.		
Lands	£98,027	—
Tithe rent-charges...	44,384	—
Houses and ground rents	34,586	—
Minerals	903	—
Manors	2,475	—
Rents reserved under beneficial leases	1,612	—
Dividends and interest	10,473	—
	£192,460	—

Residence houses—rateable value, £18,928.

Note.—Only sixteen Chapters are now in possession of estates from which the incomes of the Deans and Canons are wholly derived. Those of the others have been transferred to the Ecclesiastical Commissioners in return for annual payments, and the income therefrom is included in the rental, &c., shown in Part. IV.

III.—Ecclesiastical Benefices (No. 13,979).		
Lands	£948,003	£43,209
Tithe rent-charges, corn rents, &c....	2,592,281	36,593
Houses and ground rents	109,869	21,580
Mineral wayleaves, &c.	5,111	—
Manors	1,177	—
Ecclesiastical Commissioners :—		

Note.—The annual payments made by the Ecclesiastical Commissioners to Incumbents in respect of augmentation grants from their common fund (£597,000) are not shown here, as they form a portion of the charge of £950,000 upon the property of the Commissioners. See Part IV.

Payments, &c., in respect of benefactions	—	£60,882
Dividends on trust stocks ...	£60,541	—
Queen Anne's Bounty :—		
Payments in respect of grants ...	48,271	—
Payments in respect of benefactions	—	43,453
Dividends on stocks	42,075	—
Dividends on Government stocks ...	28,813	18,461
Dividends on other securities ...	9,905	18,754
Ancient stipends, rent-charges on estates, and receipts not otherwise defined	95,011	29,673
	£3,941,057	£272,605

Parsonage houses: Number, 11,667; rateable value, £518,054.

(More than two-thirds of the cost of the parsonage houses may be regarded as derived from private benefactions and from the payments of the Clergy out of their incomes.)

	Gross Income of Property derived from Ancient Endowments.	Gross Income of Property derived from Private Benefactions since 1703.
IV.—ECCLESIASTICAL COMMISSIONERS:—		
Lands	£219,660	—
Tithe rent-charges, corn rents, &c. ...	273,591	—
Houses and ground rents	337,805	—
Minerals	263,841	—
Manors	18,146	—
Rents reserved under beneficial leases	18,493	—
Fee-farm and other fixed rents, redeemed land tax, &c.	8,549	—
Timber and other miscellaneous receipts	8,577	—
Dividends on Government stocks and interest on mortgage and other securities	99,165	—
	£1,247,827	—

The income of the common fund, shown above, after deducting the outgoings in respect thereof, is subject to permanent charges in favour of Bishops, Chapters, Archdeacons, and Incumbents of Benefices amounting, with other liabilities, to upwards of £950,000 per annum.

V.—QUEEN ANNE'S BOUNTY:—

Rent of lands ... ... (say) — £700

The capital held by the corporation on behalf of benefices is £4,456,124.

The dividends, interest, &c., payable in respect thereof to the Incumbents of Benefices are included in Part III.

AGGREGATE SUMMARY OF REVENUES.

I. Archiepiscopal and Episcopal Sees	£87,827	£11,081
II. Cathedral and Collegiate Churches	192,460	—
III. Ecclesiastical Benefices	3,941,057	272,605
IV. Ecclesiastical Commissioners ...	1,247,826	—
V. Queen Anne's Bounty	—	700
	£5,469,171	£284,386

V. QUEEN ANNE'S BOUNTY.—Return made by the Governors.

This Corporation, founded by Royal Charter in Nov. 1703, has been the medium for the annexation to Ecclesiastical Benefices of Lands, Tithes, Houses, &c., which form part of the Properties managed by the respective Incumbents, and the Income derived therefrom is included in Part III. of this return.

The capital held by the Corporation on behalf of benefices was of the value of £4,456,124, according to the Annual Report and Accounts of the Governors for the year ended 31 Dec. 1886, which were presented to both Houses of Parliament by command of her Majesty (see Sessional Paper, No. [l. 5,028] 187). The dividends, interest, &c., payable in respect thereof to the Incumbents of Benefices, &c., amounted to £135,236, and the incomes held in suspense or added to capital for benefices amounted to £3,047. The whole of the former is included in Part III. of this Return. The original revenue of first-fruits and tenths received from Archbishops, Bishops, Dignitaries, and Incumbents amounted in 1886 to £15,619, but of this sum £14,459 is payable by the Archbishops, Bishops and Clergy out of their gross incomes shown in Parts I., II., and III., and £1,260, in respect of preferments the endowments of which have become vested in the Ecclesiastical Commissioners, is an outgoing from the Commissioners' gross income shown in Part IV.

Certain lands in the county of Lancaster, producing a gross rental of, say, £700 per annum, are held by the Governors in respect of Harris's Trust Estate. These lands are to be sold and the proceeds to be appropriated to benefices in Lancashire.

The incomes for the newly-founded sees are given as follows:—

Liverpool,	£3,245	12*s.*	8*d.*	and house of rateable value	£300
Newcastle,	2,368	17	6	" " " "	259
St. Alban's,	2,201	4	0		
Southwell,	2,239	3	8		
Truro,	2,207	9	6		
Wakefield,	2,719	7	8		

On this return a few notes may be necessary.

The **dividing date** between old and new endowments was taken in 1703, because Queen Anne's Bounty was instituted in that year. It is a rather unhappy nomenclature to call one "ancient en-

dowments," and the other "private benefactions," as if there were some distinction of principle in the mode by which they accrued to the Church; they are both private benefactions. "All alike," says Professor E. A. Freeman, "are gifts made by different persons at different times, in ways which the law allowed at the time when they were given." It may be noted that five-sixths of the increase in the endowments since 1703 have been contributed since 1836, the year in which the Ecclesiastical Commission was incorporated.

The **report of the Royal Commission** which made inquiries in 1832 into the revenues of the Church, gave the number of benefices as 10,718, with a total income, including fees, pew rents, Easter and other offerings, as £3,251,159. It is to be noted that fees, pew rents, and offerings are not included under **Mr. Hubbard's return**, therefore in any **comparison between the two returns** there must be an increase made to the figures of 1887. Lord Selborne made a careful estimate of the amount derived from these sources, and was of opinion that they cannot exceed £282,000. Accepting these figures and adding them to the latest return of the gross aggregate income of the Church, we find that the total revenues would be £6,035,557; but from this total we must now make a reduction, for the depreciated value of tithe, of no less a sum than £630,929; leaving us finally the result that the Church's income from her endowments is in round numbers £5,405,000.

NOTE.—In 1818 the House of Commons voted £1,000,000 for the building of new churches as a thank-offering to God for the return of peace; and supplemented it in 1824 with another half million. Also the State made grants to Queen Anne's Bounty from 1809 to 1820 amounting in all to £1,100,000.

INCOME FROM VOLUNTARY CONTRIBUTIONS.

Besides her income derived from property, the Church has also a large additional annual income, voluntarily contributed by her members. It may be desirable here again to state that there is no corporate Church of England which receives and disburses this voluntary income; the income under consideration is the aggregate of the sums contributed to various parishes, institutions, societies, &c., for the building, restoring, and repairing of churches, the maintenance of assistant curates and other workers, for missions at home and abroad, &c., &c.

No official general return of these sums has ever been made. The bishops are promoting a general inquiry by means of a paper addressed to the clergy, the first return to which is used in the summary at p. 206, for which we are indebted to the Year-Book of the Church of England for 1892; this will probably in the future supply complete and accurate information on the subject. In the meantime, as to the past, all that can be done is to collect the returns which exist on some items of the subject, to form careful estimates of other items, and to compile from these data a conjectural total of the voluntary income of the Church.

The Year-Book of the Church of England for 1886 tabulated (p. xvii) **the voluntary income of the Church** from a twenty-five years' return of income made by the secretaries or treasurers of at least 400 different societies and institutions, and tested throughout by an experienced actuary. The sums do not represent the full measure of

Church's voluntary offerings for the well-being the nation.

Theological Schools and education of candidates for Holy Orders		—	£528,653
II. Church building and restoration, endowment of benefices, building of parsonage houses, and enlargement of burial grounds (all grants from Church societies and corporations being excluded) ...		—	35,175,000
III. Home Missions:—			
Bishops' funds for Church extension	£1,055,054		
Church Extension Societies ...	1,229,603		
Church Building Societies ...	317,436		
Societies for employment of Additional Clergy	2,543,296		
General Home Mission Societies	888,623		
Scripture Readers' Societies ...	490,611		
Seamen's Missions	352,588		
Temperance work	128,590		
Extension of home episcopate ...	420,677	—	7,426,478
IV. Foreign Missions:—			
Contributions raised through the agency of societies in England for the promotion of foreign missions, including missionary colleges, studentship associations, &c. (contributions locally raised abroad being excluded)		—	10,100,000
V. Elementary Education:—			
1. Building and enlargement.			
(*a*) Schools ...	£8,370,294		
(*b*) Colleges	115,200		
2. Maintenance.			
(*a*) Schools ...	12,145,489 3*s.* 1*d.*		
(*b*) Colleges	367,317 14 8		
3. Diocesan inspection, organization of schools, &c. ...	363,740 17 3	—	21,362,041
Societies for the promotion of education by circulation of literature and other agencies		—	987,841
Church Institutes		—	71,660

VI. Charitable work (exclusively Church of England):—		
Nursing Institutions ...	£193,752	
Deaconesses' Institutions ...	118,984	
Cottage Hospitals and Convalescent Homes	968,936	
Orphanages and Sisterhoods ...	982,223	
Reformatories	395,187	
Penitentiaries	549,129	
Hospital Sunday, metropolitan and provincial	610,025	£3,818,200
VII. Clergy Charities	—	2,103,364
		£81,573,237

THE SYNODS OF THE CHURCH OF ENGLAND.

THE **Vestry** is a very interesting survival of the way in which our Anglian and Saxon forefathers managed their local affairs. It is a legal meeting of all the ratepayers of the parish, over which the parish priest has a legal right to preside; it elects its officers to manage different departments of administration, as churchwardens and sidesmen, guardians of the poor, waywardens, &c.; and votes a rate or rates for the expenditure of these administrators.

These meetings, being originally held in the vestry of the church, took their name from the place of meeting.

A vestry meeting must be **summoned** by public notice of such meeting, and of the place and hour of holding the same, and of the special purpose thereof, three days at least before the day to be appointed for holding such vestry, one of which must be a Sunday, by the publication of such notice in the parish church or chapel on some Sunday during or immediately after divine service, and by affixing the same, fairly written or printed, on the principal door of such church or chapel. **It is the right of the incumbent to take the chair**; in his absence those present are to elect a chairman. Ratepayers, who have paid the last rate for the relief of the poor, have votes according to the amount of their assessment; those who are assessed at less than £50 one vote, and for every £25 above £50 one additional vote, provided that no one have more than six votes.

Now that many ratepayers are not churchmen, the vestry is no longer a proper body for the appointment of churchwardens and the transaction of the ecclesiastical affairs of the parish, and several of the Acts of Parliament for the constitution of new parishes have recognized the fact, and have put the management of the affairs of the church in these new parishes into the hands of a **Select Vestry.** Some general change in the same direction will probably be found necessary in any future general adjustment of the relations of the Church to the State. (On the election of **Churchwardens**, see p. 300.)

THE DIOCESAN SYNOD.

A lawfully-summoned meeting of the bishops and the officials of the diocese and the clergy constitutes the **Synod.** According to early church usage it ought to meet three times a year to consult over the affairs of the diocese; and the bishop, while not bound by the opinion of the clergy, still ought to do nothing without the general concurrence. The prevalence in the middle ages of the administration of the episcopate in a more autocratic spirit, probably led to the general neglect of these synodal meetings. In modern times, Henry Phillpott, Bishop of Exeter, revived the meeting of the synod of that diocese. The modern need for the revival of synodal action has been met by the constitution of **Diocesan Conferences,** consisting of the whole body of the clergy, and a representation of the laity, partly nominated by the bishop and partly elected, which meet annually to discuss subjects of ecclesiastical interest, but which possess no ecclesiastical status or authority. These Conferences have now been adopted in every diocese. Lichfield led the way in 1863, and Worcester did not follow

the example of the other dioceses till 1892; they are kept in touch with one another by a **Central Council**, which suggests subjects for discussion, and gathers into a focus the results of the discussions. The Central Council held its first meeting in 1881.

The 'Official Year-Book of the Church of England for 1883' gives the details of the constitution of each of the Diocesan Conferences at page 380; and at page 402 gives the constitution and objects of the Central Council.

THE CHURCH CONGRESS.

As it has been found expedient to cultivate a knowledge of ecclesiastical questions by means of Diocesan Conferences, so it has been found useful to hold a general **Church Congress** once a year, at which both laymen and clergymen from all parts of the kingdom may have an opportunity of discussing, and hearing discussed the salient questions of the year. So many important papers are read and speeches made at these Congresses, giving valuable information, and viewing the great questions of the day from various points of view, that it has been thought worth while to give a list of the Congresses, and a syllabus of the subjects discussed at each of them.

List of Subjects on which Papers have been read at the Church Congresses.

1861. CAMBRIDGE.—Laws affecting the Church (building and extension). Church Rates. Subdivision of Dioceses. Work of the Church in Education. Ministerial Agency. Incomes of the Clergy. Co-operation of Clergy and Laity.

1862. OXFORD.—Clerical Education. Ministerial Agency. Church in the Army. Women's Work in Workhouses. Work of Hospitals. Young Men's Institutes. Church Finance. Employment of Women (in Church work).

Church of England abroad. Influence of the Church in the House of Commons. Recovery of Alienated Classes. Missions. Temperance Societies. Religion in National Education. Synodal Action in the Colonies.

1863. MANCHESTER.—Church Extension. Church Architecture. Supply and training of Ministers. Lay Co-operation. Church in Ireland. Free and Open Churches. Clergy Discipline. Church Music. Management of a Parish. Parochial Mission Women. Church in Lancashire. Law of the Colonial Churches. Native Ministers for Colonial Churches. Synodal Action. Small Livings. Day and Sunday Schools.

1864. BRISTOL.—Increase of the Episcopate. Lay Agency. Synods. Ruridecanal Chapters. Parochial Subdivision. Collegiate Churches. Church Architecture. Relations of Churches of England and Ireland. Free and Open Churches. Small Livings. Dilapidations. Education of the Clergy. Clergy Charities. Church Finance. Middle-class and Adult Education. Revised Code. Church in the Workhouses. Church Music.

1865. NORWICH.—Education of the Poor. Court of Final Appeal. Cathedrals and Chapters. Duty of the Church towards Home Population; towards Foreign Christians; towards the Heathen. Division of Sees. Science and the Bible. Preaching. Church in Ireland. Church Music.

1866. YORK.—The Observance of the Lord's Day. Social Condition of Poorer Classes. Colonial Church and Foreign Missions. Preaching. Diocesan and Parochial Organization. Adult and Sunday Schools. Lay Agency. Female Ministrations. Cathedrals. Ecclesiastical Courts. Diocesan Synods. Mode of attaching the People to the Church. Church Rates. State of Churches of Western Europe.

1867. WOLVERHAMPTON.—Church in Staffordshire. Nonconformists and the Church. Church Patronage. Stipendiary Curates. Church Education. Church Missions. The Jews. Bible and Science. Free Seats. The Offertory. Church Ceremonial. Hindrances to Church Progress.

1868. DUBLIN.—Religious Societies. Hindrances to Missions. National Education. Church Work and Life. The Church and her Younger Members. Lay Agency. American and Canadian Churches. Convocation and Diocesan Synods. The Church Service. Science and Theology. The Church and Periodical Literature. Biblical Illustration.

1869. LIVERPOOL.—Diocesan Organization. Clerical Educa-

tion. Unbelief. Recreations. Education and Sunday Schools. Church Work among Seamen. Capabilities of Cathedrals. Improvement of the Services. Church Patronage. Eastern Churches. Church Work in large Towns. Weekly Offertory. Sinai and Palestine.

1870. SOUTHAMPTON.—Foreign Missions. Revival of Spiritual Life. Elementary Education. Synods and Conferences. Charitable Relief. Ritual. Science and the Bible. Middle-class Education. Christian Unity: Reformed, Greek and Eastern Churches, and Nonconformists.

1871. NOTTINGHAM.—Education. Freedom of Worship. Christian Evidences. Church and State. Foreign Missions. Slave Trade. Parochial Councils. Unity within the Church. Papal Infallibility. Clerical Education. Church Edifices and Endowments. Hymnology. Moral State of Society. Deepening of Spiritual Life. Church Patronage.

1872. LEEDS.—Parochial System. Lay Co-operation. Church Architecture. Christianity and Science. Church and State and Nonconformists. Preaching. Church Reform. Just Comprehensiveness. Relation of Daughter Churches. The Universities. Church Music. Deepening of Spiritual Life. Church Schools. Church in Wales.

1873. BATH.—Strikes and Labour. Lay Helpers. Almsgiving. Foreign Missions. Church and State. Temperance. Theological Thought. Increase of Episcopate and Synods. Free Seats. Cathedrals and Chapters. Church and the Masses. Church Endowments. The Life of Godliness. Religious Wants of Children. Church Music.

1874. BRIGHTON.—Old Catholic Movement. Home Missions: Missions to Seamen. Parochial Choirs. Foreign Missions: Judaism, Mohammedanism. Church Patronage. Convocation. Education. Diocesan Synods. Fabric and Services. Church Finance. Scepticism. The Younger Members. Recreation. The Spiritual Life. Social and Sanitary Conditions. Education of Women. Church Music.

1875. STOKE-UPON-TRENT.—Churches in Communion with her. Women's Work. Temperance. Charity Organization. Work among Boatmen. Religious Education. Ecclesiastical Dilapidations. Free and Open Churches. Missionary Bishoprics. Funeral Reform. Work among Deaf and Dumb. Unbelief. Work in the Army. Lay Agency. Universities. Higher Schools. Revival

Movements. Episcopal and Cathedral Institutions. Bible Lands. Children's Services. Special Preachers. Personal Holiness. Devotional Books. Pastoral Work. Hymns.

1876. PLYMOUTH.—Old Catholic Movement. Extension of the Episcopate. Temperance. Causes of Unbelief. Army and Navy. Central Africa. The Young after leaving School. Candidates for Holy Orders. Alienated Classes. Periodical Literature. The Sick. Spiritual Life. Church and State.

1877. CROYDON.—Mohammedanism. Scepticism. Trades Unions. Toleration. Representative Assemblies. Intemperance. Pauper and Truant Children. Charity Organization. Public Amusements. Church and State. Education. Personal Religion. Lord's Day. Church Finance. Nonconformity. Biblical Knowledge. Prophecy. Lay Help. Children.

1878. SHEFFIELD.—Foreign and Colonial Missions. Doubts and Difficulties. Free and Open Churches. Comprehensiveness. The Church's Work. Intemperance. Church Property. Patronage. Marriage Law. Literature and Recreations. Women's Work. Parochial Councils. Cathedrals. Sunday Schools. Spiritual Life. Candidates for Holy Orders. Discoveries in the East.

1879. SWANSEA.—Missions. Higher Education. Home Reunion. The Young. Seamen. Voluntary and Board Schools. Parochial Organization. Diocesan Synods. Church in Wales (*bis*). Temperance. Ecclesiastical Courts. Hymns. Internal Unity. Religion and Science. Clergy Discipline. Lay Work. Epistle to the Ephesians. The Ministry. Welsh Church Press. Church Music.

1880. LEICESTER.—Foreign Missions. Church and the Poor. Religious Condition of Nation. Church and Labour. Upper and Middle-class Education. Church and the Young. Penitentiary Work. Internal Unity. Reform in Foreign Churches. Church and Dissent. Temperance. Unbelief. The Cathedral System. Marriage and Divorce. Home Mission Work. The Clergy. Internal Organization. Factory and Workshop Life. Devotional Subjects. Popular Recreations. Church Finance.

1881. NEWCASTLE.—Churches in Communion with Church of England. Church in Relation to Secularism and Spiritualism. Lay Work of Men; of Women. Variations of Ritual. Diocese of Durham. Church and State: what we gain, what we lose by it. Parochial System:

Town, Country. Opium Traffic. Church and Trades Unions. Ecclesiastical Courts. Principles of the English Reformation. Religious Thought and Art. Temperance. Sunday Observance. First Decade of the Elementary Education Act. Spiritual Life. The Young. The Revised Version.

32. DERBY.—Unity of Belief in Diversity of Thought. The Jews. Evangelistic Work at Home. Church Discipline. Church and Modern Thought. The Clergy. Political Relations of the Church. Duty of the Church to exceptional Classes. The Church and Morals. Protection of Girls. The Church and other Communions. Extension of the Ministry. The Liturgy. Synodal Action. Domestic and Social Life. Temperance. The Devotional Life. Evangelistic Work abroad.

1883. READING.—Science and Faith. Opinion of the Laity. Biblical Criticism. Laymen's Work. Women's Work. Protection of Women and Children. Marriage Law. Pauperism and Thrift. Foreign Missions. The Church and the Universities. Sunday Teaching of Children. Public Schools. Elementary Education. Sunday Observance. Church Services. Personal Religion. Ecclesiastical Courts. Relation of Church at Home to Church in Colonies.

1884. CARLISLE.—Overcrowded Dwellings. Popular Literature. Rights of Parishioners in Churches. What can Scotland and Ireland teach us? Report of the Ecclesiastical Courts Commission. Lay Ministration. Results of recent Historical and Topographical Research. Foreign Chaplaincies. Music as an Aid to Worship. Parochial Missions. Purity. Religious Side of Education. England's Religious Duties towards Egypt. Foreign Missions. John Wiclif. Aids to Holiness. Advantages of an Established Church. The Christian Teacher and Politics.

1885. PORTSMOUTH.—Revised Version of the Old Testament. Sailors and Soldiers. Church Work among Men. The Prayer-book. Women's Work. Religion and Art. Evangelizing Agencies supplementary to the Parochial System. The Cathedral. Emigration. Holy Scripture and the Church on War. Teaching Work of the Church. The Church and the Printing Press. The Church in India. Clergy Pensions. Church Defence. Soldiers and Sailors. The Church of England and Movements in Foreign Churches. The Spiritual Life. Intemperance. Relations of Rich and Poor, Employer and Employed.

1886. WAKEFIELD. — Church Reform: Patronage and

Endowments; Government and Representation. Christian Evidences. The Church in the Rural Population. Increase of the Episcopate. Church and State. Foreign Missions. Music in Churches. Church in Towns. Church in relation to Social Questions: Homes of Labouring Classes; Recreation and Literature. Education. Devotional Study of Holy Scripture. Parish Churches Bill.

1887. WOLVERHAMPTON.—The Church and History. Adaptation of Spiritual Agencies to Modern Needs. Priesthood of the Laity. Elasticity of Worship. Tithes. Socialism. Growth and Movements of Population. Eastern Churches. Child Life in Cities. Epistle to the Hebrews. The Church in Africa. Devotional Life. Hindrances to Religion in Common Life. Church-going Hindrances. Christian Evidences.

1888. MANCHESTER.—Results of Criticism in Sermons. The Church in Wales. Seamen. Supply of Defects of Parochial System. Positivism. Gambling and Betting. Foreign Missions of Church of England and Church of America. Philosophic Doubts. Disposal of the Dead. Temperance. Social Purity. Sunday Schools. Prayer-book and Modern Needs. Elementary Schools. Lay Representation in Church Synods. Democracy and the Church. Free and Open Churches. Christian Service. Church Finance. Increase of the Episcopate. Eschatology. Lay Help. Hindrances to Church Work. Economics: Competition; Co-operation; Over-population. Sunday Observance. Revival of common Religious Life of Men.

1889. CARDIFF.—Rapidly-growing Populations. Church Finance and Clergy Pensions. Church and State. Seamen. Church in Wales. Sunday Observance. Literature of the Day. Home Reunion. Elementary Education. Care of Children. Ministry. Continuation Schools. Temporal Well-being of Working Classes. Young Men. Relations of Church at Home and in Colonies. Linguistic Condition of Wales.

1890. HULL.—Church and State. Systematic Instruction in Religion. Strikes. Sanitation. Home Reunion. Faith. Foreign Missions. Women's Work among Women. Betting and Gambling. Socialism. Brotherhoods. Inspiration of Holy Scripture. Limits of Ritual. Responsibility of Employers. Free Education. Ethics of Commerce. Country Parishes.

1891. RHYL.—Church Revival in Wales. The Church in Relation to Nonconformists. The Church's Work in

Poorest Quarters of Cities; in Mining Districts. Scripture Criticism. Foreign Missions. Church Education. Church Music. The Divine Personality. Aids to Godliness. The Parochial System.

THE CONVOCATIONS.

The synodal organization of the Church of England reaches its highest point in **the two Convocations**, which are the provincial synods of its two divisions of Canterbury and York. **The Synod of Canterbury** dates from the Council of Hertford, 673 A.D., when the Anglian and Saxon churches united into an ecclesiastical province, with the Archbishop of Canterbury as its metropolitan. The Synod of York dates from 735 A.D., when the churches north of the Humber were organized into a separate province. **In Saxon times** the bishops, abbots, and principal ecclesiastics were summoned to the Witenagemots to advise and act in affairs of State, and the archbishops often found it convenient to give to the assembly the character of a synod, and transact ecclesiastical business at the same time. **After the Norman Conquest** the bishops and abbots still formed part of the king's great council, but purely ecclesiastical synods were held to deal with ecclesiastical affairs, and in these synods the chapters and the clergy were represented by some of their members called proctors. **In the time of Archbishop Peckham, the organization was settled on the principles which continue to the present time.** The bishops and abbots attended in their own right. Each cathedral and collegiate chapter was represented by one proctor and the clergy of each diocese by two. The representation of the clergy in the Synod of York was slightly different—they sent up two proctors for each archdeaconry. Edward I., in seeking to obtain a representation

of the different classes of the people in his Parliaments, summoned the clergy according to the existing organization of their synod.

The archbishops often took advantage of the opportunity of the assembly of the bishops and clergy to attend parliament to hold a synod on ecclesiastical affairs; and synods were held at other times when needed; *i.e.* while the sovereign exercised his power to summon prelates and clergy on the business of the State, the archbishops still exercised their right of summoning synods at their discretion. In the Convocation of 1415, the prelates sat in one place and the rest of the clergy in another, and after that it gradually became the rule that they should form **two houses.**

The freedom of the Church to hold its synods for the management of its own affairs, and to make Canons binding on the members of the Church, was **invaded by Henry VIII.** By the submission of the clergy (see p. 62), they surrendered their ancient constitutional liberties to the Crown.

Thenceforth (1) Convocations were only to be assembled by the king's writ. (2) When assembled they were not to make Canons without the royal licence. (3) Canons so made were to have no legal power until confirmed by the king. (4) Even when thus made, they were not to be valid against the laws and customs of the land and the king's prerogative.

The Convocations have undergone no change since that time. **The Convocation of Canterbury consists** of the bishops of the province, who constitute the Upper House; of the deans of all the cathedrals, all the archdeacons, a proctor for each of the cathedral chapters, and two proctors for each diocese elected by the beneficed clergy, these constitute the Lower House. **The Convocation of York consists** of the bishops of the province,

forming the Upper House; the deans and archdeacons, one proctor for each chapter and two for each archdeaconry; the two houses often sit and debate together at the discretion of the archbishop. These Convocations are a constitutional part of the State. **On the summoning of every Parliament the royal writ is issued** to the archbishops, requiring them to summon the Convocations; the clergy elect their proctors to the new Convocation as the electors do their members to the new Parliament; and the Convocations are prorogued and dissolved together with Parliament. As to their proceedings, they are at liberty to discuss anything they please, but in the making of canons are still under the disabilities imposed upon them by the masterful policy of Henry VIII.

During the three years of the reign of James II., when the king was seeking to overthrow the Reformation, the king did not permit the Convocation to transact business, knowing that it would offer a formidable opposition to his designs. The authors of the Convention Parliament did not summon Convocation with Parliament, knowing that its sentiment of loyalty to the dynasty would make it a stumbling-block in the way of the revolution. When the revolution had been completed, and a second and normal Parliament was called, still Convocation was not summoned with it according to constitutional practice, from the knowledge that the clergy were afraid of the Calvinism of William. But Parliament petitioned the Crown to summon Convocation, and the difficulty had to be faced. When Convocation was summoned the Lower House showed itself strongly opposed to the latitudinarian designs of the Court, and Convocation was silenced by the exercise of the royal prerogative from 1690 to 1702. On the accession of Queen Anne it was again summoned,

and took an active part in the discussions of the time. **On the accession of the House of Hanover it was again silenced for nearly 150 years**; always summoned with every new parliament, but never receiving "letters of business," and being adjourned after voting a dutiful address to the Crown.

The revival of the synodical action of the Church is a part of the church revival of this generation. When first proposed, the law officers of the Crown raised objections and created difficulties; but when these were firmly disregarded they disappeared, and on the November 5, 1852, the Convocation of Canterbury resumed its discussion of the affairs of the Church, after an interval of 134 years. The Convocation of York resumed business in 1861.

The following are notes of some of the principal things which Convocation has done since its revival.

The Convocation which sat together with the Parliament from 1859 to 1865 prepared a **Harvest Thanksgiving** service; condemned Bishop **Colenso's 'Pentateuch'** (1873); condemned **'Essays and Reviews'** (1864); substituted a modified **Declaration** for the Oaths before Ordination and Institution, and the Oath against Simony (1865). The Convocation from 1860 to 1868 was largely occupied with debates on **Ritualism**, and on the ecclesiastical affairs of the **South African Churches.** The next Convocation, which sat from 1868 to 1874, took up the very important task of a **Revision of the English Translation of the Bible**, and appointed a Committee for the purpose (1870). In 1871 it took cognisance of the **Vatican Council**, and (1871) passed resolutions to the following effect:—"1. That the Vatican Council has no just right to be termed an Œcumenical or General Council. 2. That the dogma of papal infallibility is contrary to Holy

Scripture, and the judgment of the ancient Church Universal. 3. That the assumption of supremacy by the Bishop of Rome in convening the Council contravenes Canons of the Church Universal;" and finally (4) "that there is one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church the Church of England and the Churches in communion with her are living members; and that the Church of England earnestly desires to maintain firmly the Catholic faith as set forth by the Œcumenical Councils of the Universal Church, and to be united upon those principles in brotherly love with all Churches in Christendom."

During this session a strenuous attempt was made to obtain a resolution of Convocation in favour of removing the **Athanasian Creed** from its place in the services of the Church, or to get certain clauses of it suppressed. The result of a long and heated contest was the issue of a Synodical Declaration as follows:—"For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is hereby solemnly declared:—

1. "That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

2. "That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in

the Confession of Faith are to be understood no otherwise than the warnings of Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all."

In this and the following Convocations, following upon a Royal Commission for the revision of the rubrics in the Prayer-book, a **new lectionary** was drawn up and adopted, and, being sanctioned by the Crown, came into general use. The southern Convocation also agreed to recommend, with respect to the **Burial Service**, in cases in which the rubric forbids the present service to be used, an alternative service as follows: "On the request, or with the consent of the kindred or friends, it shall be lawful for the minister to use only the following Service at the burial:—The three sentences of the Scriptures to be said or sung on meeting the corpse at the entrance of the churchyard, and after they are come into the church, one or both of these Psalms following, Ps. xxxix. and Ps. xc., then the Lesson, 1 Cor. xv. 20. When they come to the grave, while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing, the sentences beginning, 'Man that is born of,' &c., ending with the words, 'fall from Thee'; and then shall follow the words, 'Lord have mercy,' &c., the Lord's Prayer, and 'The grace of our Lord.'

"Whenever either of the two foregoing services be used, it shall be lawful for the officiating minister at his discretion to allow the use of hymns and anthems in the church, or at the grave. Farther it shall be lawful for the minister, at the request, or with the consent in writing, of the

kindred or friends of the deceased, to permit the corpse to be committed to the grave without any service, hymn, anthem, or address of any kind." The Convocation of York assented to these alterations with the exception of the last two sentences.

Some other alterations suggested by the Ritual Commission, and accepted with modifications by the Convocation of Canterbury, may be briefly summed up: that Morning Prayer, Litany, and the Communion Service may be used as separate services at the discretion of the minister. A table to regulate the Collect, Epistle, and Gospel, when a holiday falls on a Sunday. That on occasions sanctioned by the Ordinary, and when there is more than one celebration of the Holy Communion on the same day, the priest may omit the Ten Commandments and the Collect for the Queen, provided that they be always read over on every Sunday and holiday. The necessary number of sponsors to be two, one male and one female, who may be the parents. These proposals were nearly all agreed to. It was, however, in the end felt that, **with the present constitution of the House of Commons, it was undesirable to ask the consent of Parliament to these or any alterations**, seeing that it was possible that either House might introduce modifications which might, without the possibility of revision by the Church, be passed into Statute Law. In view of this fact, and of the need generally of some better mode of obtaining legislative confirmation of the Acts of Convocation, **the Bishop of London** (1874) introduced **a Bill** (since re-introduced by the Bishop of Carlisle) to the effect that "when the two Convocations, by and with the authority of the Queen's Majesty, may have prepared and laid before her Majesty a scheme for making alterations in and additions to the rubrics and directions contained in the Book of Common

Prayer, &c., &c., such scheme, if her Majesty see fit, shall be laid before both Houses of Parliament; and if neither House of Parliament shall, within forty days after such scheme shall have been laid before it, present an address to her Majesty praying her Majesty to withhold her consent from such scheme, or any part thereof, then her Majesty in Council shall make an order ratifying such scheme, and it shall become law." The Southern Convocation appended to their Report to her Majesty, a statement that their consent was given to the changes proposed by it upon the condition that no legislative sanction should be sought for them until the Bishop of Carlisle's Bill had become law.

A very important step was taken in 1887 by the creation of a **House of Laymen** in connection with the Convocation of Canterbury, under the following resolutions agreed to by both Houses of Convocation:—

Resolved: 1. "That it is desirable that a House of Laymen, being communicants of the Church of England, be formed for the Province of Canterbury, to confer with the members of Convocation." 2. "That the members of the House of Laymen be appointed by the lay members of the Diocesan Conferences of the Province, and that they continue to hold their seats until the dissolution of Convocation next ensuing." 3. "That ten members be appointed for the diocese of London; six for each of the dioceses of Winchester, Rochester, Lichfield, and Worcester; and four for each of the remaining dioceses." 4. "That additional members, not exceeding ten, be appointed by his Grace the President, if he see fit." 5. "That the House of Laymen be in all cases convened by his Grace the President." 6. "That the said House be convened only and sit only during the time that Convocation is in Session, and be opened by his Grace the President." 7. "That the said House may be requested by his Grace the President to meet in conference the members of the Upper and Lower Houses of Convocation upon such occasions and at such place as his Grace the President may think fit." 8. "That the subjects on which the House of Laymen may be consulted shall be all subjects which ordinarily occupy the attention of Convocation, saving only

the definition or interpretation of the faith and doctrine of the Church." 9. "That his Grace the President, in opening the House of Laymen, or at any other time in their Session, may lay before them any subject (with the limitation provided in Resolution 8) on which he desires their counsel, and that the results of all the deliberations of the said House on any subjects, whether thus referred to them or originated by themselves, be communicated to the President." 10. "That if the above resolutions be adopted by Convocation, a Joint Committee of both Houses be appointed to confer with any Committee that may hereafter be appointed by the House of Laymen, in order to frame such rules and orders as may be found necessary." "Provided that nothing in this scheme shall be held to prejudice the duties, rights, and privileges of this Sacred Synod according to the laws and usages of this Church and Realm."

The two Houses of the Convocation of York came to a similar resolution, but in the following year, 1887, the Lower House deemed it inopportune to proceed with the scheme, and it was not till 1890 that the lines of a House of Laymen for York were laid down in the following resolutions of the Convocation of the Northern Province:—

The subject was introduced by his Grace the President, who ultimately sent down to the Lower House the following message: "The President proposes that the appointment of a House of Laymen in connection with the Convocation of the Province of York should be undertaken during the present year by directions from him upon the plan suggested by the Upper House in February 1886 ('Proceedings of Convocation, February 25, 1886, pp. 120—125'). He does not, however, propose to include any nominee members, understanding that this might require much discussion. The proposal of the Lower House for a smaller number of nominees has to-day been considered by this House, and it has been thought better to omit the nominee element altogether. He proposes that this step should be regarded as an experiment, subject to a revision in the first year of the next Convocation, and that no part of the scheme shall be regarded as final. The President desires to add that he has been advised and is convinced that he has no right whatever to sanction the appointment of a Lay House to sit with the House of Laymen in the Province of Canterbury. The proposed House, therefore, will be in connection with the York Convocation only."

On the reception of this message of the Lower House, it was unanimously resolved:

"That this House begs leave respectively to express its concurrence with the tentative scheme for a House of Laymen as expressed by the message received from the President."

From 1886 to 1891 important debates have taken place on the following (among other) subjects.

In the Convocation of Canterbury:—

In 1886: On the Extension of the Diaconate. A Draft Bill on Church Patronage. Clergy Discipline. On Reforms in Organization and Discipline (quoted below[1]). Fire Assurance. On the Marriage Laws.

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[1] Resolved: 1. "That this House desires to promote the adoption of well-considered reforms in organization and discipline of the Church of England." 2. "That all reform must be consistent with the maintenance of such principles as the following: (i.) *The Church of England, as a part of the Church of Christ, exists primarily for spiritual purposes.* (ii.) The Catholic Faith and Apostolic Order of the Church of England are unalterable. (iii.) There is, by the appointment of Christ, a clear distinction between the ordained ministers and the congregation of the Church; and any powers entrusted to the laity must not extend to such things as belong to the office of the Clergy. (iv.) The unit of the Church's episcopal system is the diocese and not the parish; therefore the parish, the parish priest, and the congregation must be subordinate to the diocesan authority of the bishop. (v.) The Church of England is national, not in the sense that the whole nation, as such, may deal as it will with the Church's doctrine and discipline, but in the sense that the Church of England is especially recognized by the Constitution of this country, and the whole nation has a legal claim to the administration of its ordinances and the services of its Clergy, in accordance with its doctrine and discipline, and not otherwise. (vi.) To the synods of the Church of England, by constitutional right, belongs a legislative power, subject to such sanction of the Crown and Parliament as the laws of this Church and realm require. (vii.) The right of ecclesiastical patronage is to be primarily regarded as having the character of a trust rather than of property. (viii.) The right of an incumbent to the income of his benefice must be regarded as subject to the

In 1887: On Lay Readers. Clergy Discipline. Preaching in Dissenting Chapels. Imprisonment of Clerks. Tithes; and again in 1888 and 1889. The Church House. Ecclesiastical Courts. House of Laymen (quoted p. 222). Queen Anne's Bounty Fund.

In 1888: On the Extension of the Episcopate; and again in 1889 and 1890. The Reunion of Christendom. Sunday Schools. Lay Readers; and again in 1889. Sunday Observance. Parochial Guilds. Liquor Traffic with native tribes, and Opium Traffic; and again in 1889. Friendly Societies. United Action of the two Convocations (quoted p. 257). Clergy Discipline. Tithes. Additional Services; and again in 1889. Systematic Clerical Returns; and again in 1889.

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efficient discharge of the duties of the cures." 3. "That in regard to church patronage, this House calls attention to the resolution agreed to in Sessions of February 16, 17, 18, 19, 1886." 4. "That in regard to Clergy discipline, this House concurs with the Upper House in desiring the 'simplification of existing modes of procedure, and enactments which may obviate the ruinous costs which at present are often incurred.'" 5. "That the question of pensions for aged and infirm Clergy, beneficed and unbeneficed, demands the immediate attention of the Church." 6. "That this House desires again to press the urgent need of a larger representation of the parochial Clergy in this House." 7. "That this House is of opinion that it would be for the interests of the Church that the two Convocations of Canterbury and York should, from time to time, meet in conference." 8. "That this House [desires to see provision made for facilitating legislation on ecclesiastical matters by the two Convocations, and in particular it] reaffirms the principle of the draft Bill agreed to by both Convocations in the year 1879, to provide facilities for the amendment, from time to time, of the rites and ceremonies of the Church of England." 9. "That while this House cannot recommend the establishment of parochial councils with statutory powers, voluntary parochial councils, summoned by the clergy, and composed of the faithful laity of all classes, may in many parishes be established with advantage, such council being subject in all matters to the authority of the bishop." 10. "That this House is of opinion that it would strengthen the authority of the bishop if he were to call to his aid, as occasion might require, a Diocesan Synod of Clergy, or a Council of Clergy and laymen." 11. "That the Prolocutor be requested to take the foregoing Report and resolutions to the Upper House."

In 1889: Lay Readers. Betting and Gambling. Brotherhoods (quoted p. 292). Sisterhoods (quoted p. 295). Elementary Schools.

In 1890; Confederation of Elementary Schools. Amended Letters Testimonial. Protest against alteration of Marriage Laws of the Colony of Victoria.

In 1892, 14th of June: Promulged a new Canon on Clergy Discipline.

In the Convocation of York:—

In 1886: On the Marriage Laws. Parochial Councils. House of Laymen.

In 1887: Lay Readers. Betting and Gambling. Ecclesiastical Courts.

In 1889: Lay Readers. The Church House. Systematic Clerical Returns.

In 1890: Betting and Gambling. Protest against alteration of Marriage Laws of the Colony of Victoria. House of Laymen (quoted p. 223). Funeral Reform.

THE PROVINCE OF CANTERBURY.

The UPPER HOUSE *consists of twenty-four members, viz.*

The ARCHBISHOP OF CANTERBURY (*President*).

Bishop of London.	Bishop of Llandaff.
,, Winchester.	,, Norwich.
,, Bangor.	,, Oxford.
,, Bath and Wells.	,, Peterborough.
,, Chichester.	,, Rochester.
,, Ely.	,, St. Alban's.
,, Exeter.	,, St. Asaph.
,, Gloucester and Bristol.	,, St. David's.
	,, Salisbury.
,, Hereford.	,, Southwell.
,, Lichfield.	,, Truro.
,, Lincoln.	,, Worcester.

Provincial Dean—The BISHOP OF LONDON.
Provincial Sub-Dean—The BISHOP OF WINCHESTER.
Provincial Chancellor—The BISHOP OF LINCOLN.
Provincial Precentor—The BISHOP OF SALISBURY.
Provincial Chaplain—The BISHOP OF WORCESTER.
Provincial Crucifer—The BISHOP OF ROCHESTER.

The LOWER HOUSE *consists of one hundred and fifty-eight members, viz.*

The DEANS, &c.	24
The ARCHDEACONS	63
The PROCTORS for the Chapters	23
The PROCTORS for the Clergy	48

Prolocutor—The ARCHDEACON OF WINCHESTER.
Judge of the Arches Court—Rt. Hon. Lord PENZANCE.
Vicar-General—Sir JAMES PARKER DEANE, D.C.L., Q.C.
Registrar—Sir JOHN HASSARD, M.A., Vicar-General's Office, Doctors' Commons, E.C.
Actuary—FRANCIS COBB, Esq.
Apparitor—Sir JOHN A. HANHAM, Bart.

THE PROVINCE OF YORK.

The UPPER HOUSE *consists of ten members, viz.*

The ARCHBISHOP OF YORK (*President*).

Bishop of Durham.	Bishop of Newcastle.
" Carlisle.	" Ripon.
" Chester.	" Sodor and Man.
" Liverpool.	" Wakefield.
" Manchester.	

The LOWER HOUSE *consists of eighty-one members, viz.*

The DEANS of York, Durham, Carlisle, Chester, Manchester, Ripon	6
The ARCHDEACONS	23
The PROCTORS for the Chapters	7
" " " Clergy of Archdeaconries	45

Commissioners for the Archbishop—The DEAN and the CANONS RESIDENTIARY OF YORK.
Prolocutor—Rev. Chancellor ESPIN, D.D.
Treasurer—Rev. Canon RANDOLPH, M.A.
Synodal Secretary—Rev. Canon WRIGHT, M.A., the Rectory, Stokesley.
Vicar-General—The Right Hon. Lord GRIMTHORPE, LL.D.
Registrar—H. A. HUDSON, Esq., Minster.

THE LAMBETH CONFERENCES OF 1867, 1878, AND 1888.

The first germ of the plan of a synod of the Anglican communion, which may probably have very important results in the future, seems to be found in a letter of one of the bishops of the United States, who in accepting the invitation of Archbishop Sumner to attend with other United States bishops the bicentenary festival of the Society for the Propagation of the Gospel as an interesting manifestation of the inter-communion of the two churches, expressed the hope that the time might come when that inter-communion might be manifested in a still more valuable way in the good old church fashion of a synod. The idea seems from that time to have been cherished in the United States. The time for carrying it into effect came at length when the Colenso scandal in Natal, together with the difficulties of the Colonial Churches, created by various conflicting decisions at home, on one hand, as to their relations to the English Church, and on the other hand, as to the authority of their bishops in their own dioceses, led to a desire for personal conference. The first official step, however, was taken not in England but in Canada. At the Provincial Synod of the Canadian Church, held on 20th September, 1865, it was unanimously agreed, upon the motion of the Bishop of Ontario, to urge upon the Archbishop of

Canterbury and the Convocation of his province, that means should be adopted "by which the members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare, and be permitted to have a representation in one general council of her members gathered from every land." The desire was defined in a second letter to be for "a National Synod of the Bishops of the Anglican Church at home and abroad, attended by one or more of their presbyters, or laymen, learned in the ecclesiastical law, as their advisers." American bishops again intimated that the bishops of the United States would gladly respond to an invitation to attend such a meeting. The two Houses of Convocation approved of the idea. Accordingly Archbishop Longley issued invitations to all the bishops in communion with the English Church, and on the 24th September, 1867, **seventy-eight of them met at Lambeth**, viz. eighteen English, nine Irish, seven Scottish, twenty-three from British colonies, twenty-one from the United States of America, out of a total of one hundred and forty-four. The discussions of the four days were held with closed doors; but **the general conclusions arrived at were published in thirteen resolutions** (printed in the 'Guardian' newspaper for Oct. 9, 1867, p. 1072). These resolutions were prefaced by the following **introduction**:—

"We, Bishops of Christ's Holy Catholic Church, in visible communion with the united Church of England and Ireland, professing the Faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the Reformation, now assembled, by the good provi[illegible] God, at the Archiepiscopal Palace o[illegible] the presidency of the Primate [illegible] first to give hearty thanks [illegible] having thus brought us toget[illegible]

and united worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, that all "may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me'; and lastly, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in the Holy Scriptures, held by the primitive Church, summed up in the three creeds, and affirmed by the undisputed General Councils."

The most important of the resolutions are as follows:—

"IV. That in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican Communion by due and canonical subordination of the synods of the several branches to the higher authority of a synod or synods above them.

"V. That a Committee be appointed to inquire into and report upon the subject of the relations and functions of such synods.

"VI. Appointed a Committee to consider how the Church may be delivered from the continuance of the Natal scandal.

"VII. Expressed acquiescence in the resolution of the Convocation of June 29, 1866, in favour of the appointment of another Bishop for Natal.

"VIII. That in order to the binding of the Churches of our Colonial Empire and the Missionary Churches beyond them in the closest union with the Mother Church, it is necessary that they receive and maintain without alteration the standards of

faith and doctrine as now in use in that Church. That nevertheless each province should have the right to make such adaptations and additions to the Services of the Church as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any synod of the Anglican Communion in which the said province shall be represented.

"IX. That the Committee appointed by Resolution V. (with additions) be instructed to consider the constitution of a Voluntary Spiritual Tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the Colonial Church."

It will be seen that these Resolutions point in the direction of the complete organization of the Church of England with the Churches of the numerous and powerful colonies scattered over the world, which seem destined to be great nations in the future, and with the Church of the United States, into what would be virtually a patriarchate, having the Archbishop of Canterbury as the centre of its organization. The centre of gravity of Christendom moved in ancient times, through the political depression of the Greek Church and the development of the Latin Church, from Constantinople to Rome; it may very possibly be destined to shift again, from similar causes, from the Latin to the Anglo-Saxon race, from Rome to Canterbury.

The assembled bishops also issued a **pastoral letter** as follows:—

"To the faithful in Christ Jesus, the Priests and Deacons, and the Lay Members of the Church of

Christ in Communion with the Anglican Branch of the Church Catholic:

"We, the undersigned Bishops, gathered together under the good Providence of God for prayer and conference at Lambeth, pray for you, that ye may obtain grace, mercy, and peace from God our Father, and from the Lord Jesus Christ our Saviour.

"We give thanks to God, brethren beloved, for the faith in our Lord Jesus Christ, and the love toward the saints which hath abounded among you; and for the knowledge of Christ, which through you hath been spread abroad among the most vigorous races of the earth. And with one mouth we make our supplications to God, even the Father, that by the power of the Holy Ghost He would strengthen us with His might, to amend among us the things which are amiss, to supply the things which are lacking, and to reach forth to higher measures of love and zeal in worshipping Him, and in making known His Name; and we pray that in His good time He would give back unto His whole Church the blessed gift of unity in truth.

"And now we exhort you in love that ye keep whole and undefiled the faith once delivered to the Saints, as ye have received it of the Lord Jesus. We entreat you to watch and pray, and to strive heartily with us against the frauds and subtleties wherewith the faith hath been aforetime and is now assailed.

"We beseech you to hold fast as the sure word of God all the Canonical Scriptures of the Old and New Testament, and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know of the Lord Jesus Christ our Saviour, very God and very Man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God, which they declare. Furthermore,

we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome; and by the practical exaltation of the Blessed Virgin Mary as Mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honour to another.

"Build yourselves up, therefore, beloved, in your most holy faith; grow in grace and in the knowledge and love of Jesus Christ our Lord. Show forth before all men by your faith, self-denial, purity, and godly conversation, as well as by your labours for the people among whom God hath so widely spread you, and by the setting forth of His Gospel to the unbelievers and the heathen, that ye are indeed the servants of Him who died for us to reconcile His Father to us, and to be a sacrifice for the sins of the whole world.

"Brethren beloved, with one voice we warn you; the time is short; the Lord cometh; watch and be sober. Abide steadfast in the Communion of Saints wherein God hath granted you a place. Seek in faith for oneness with Christ in the blessed Sacrament of His Body and Blood. Hold fast the Creeds, and the pure worship and order which of God's grace ye have inherited from the primitive Church. Beware of causing divisions contrary to the doctrine ye have received.[1] Pray and seek for

[1] It is a curious fact that this clause was accidentally omitted in the copy of the Pastoral sent by the Archbishop to the 'Times' newspaper, and was afterwards supplied. It does not appear in the 'Guardian' report, Sept. 1867, but is in the copy in the same newspaper, June 26, 1878.

unity among yourselves, and among all the faithful in Christ Jesus, and the good Lord make you perfect, and keep your bodies, souls, and spirits until the coming the Lord Jesus Christ."

Signed by seventy-six bishops ; viz. twenty-eight English and Irish, five Scotch, twenty-three Colonial, nineteen American, and three retired Colonial bishops.

A history of the proceedings, after ten years had elapsed, was allowed to be drawn up from the original documents, and published in the 'Guardian' newspaper for June 19, 1878.

The Second Conference of 1878 met on the 2nd July. Exactly a hundred bishops out of the then total number of 173, took part in the conference; of whom thirty-two were English, nine Irish, seven Scotch, nineteen American, thirty Colonial, three retired Colonial bishops.

The sittings occupied from July 2nd to 27th. No Pastoral Letter like that of the first Conference was issued, only a Letter containing the reports of the several Committees to whom subjects had been committed, with a brief preface.

The following are the heads of the subjects reported upon, with digests and extracts of the more important matters.

Report of Committee on the best mode of maintaining union among the various branches of the Anglican Communion.

1. Recognizes "the essential and evident unity in which the Church of England and the churches in visible communion with her have always been bound together." [These churches are the Church

of England, and the churches planted by her in India, the Colonies and elsewhere, most of which are associated into distinct provinces, viz. India with six dioceses, Canada with nine, Rupertsland four, South Africa eight, Australia twelve, New Zealand seven, and there are twenty dioceses not yet associated in provinces; the Church of Ireland, the Episcopal Church in Scotland, the Protestant Episcopal Churches in the United States of America with its missionary branches, and the Church in Haiti.]

2. There has been variety of custom, discipline, and form of worship; at present no ground for anxiety on account of this diversity; but a desire to guard against possible sources of disunion in future.

3. "The method which suggests itself is that which, originating with the inspired Apostles, long served to hold all the churches of Christ in one undivided and visible communion. The assembling, however, of a true General Council, such as the Church of England has always declared her readiness to resort to, is in the present condition of Christendom unhappily but obviously impossible." The difficulty attending the assembling of a synod of all the Anglican Churches too great to allow of its being recommended for present adoption.

4. The experiment of a Conference of Bishops at Lambeth "offers the hope that the problem may find in the providential course of events its own solution."

5. Meantime certain principles of order suggested. 1. That the duly-certified action of every national or particular church, and of each province (or diocese not included in a province), should be respected by all other churches. 2. No bishop or other clergyman to exercise his functions within another diocese without consent of its bishop.

3. No bishop to allow a clergyman from another church or province to exercise his functions without proper letters testimonial.

6. **I. Of Church organization.**—Recommended that isolated dioceses should, as circumstances may allow, associate themselves into provinces.

II. Of common work.—The value of the co-operation of churches whenever the opportunity shall present itself, as for example in missionary works.

III. Of Commendatory Letters.—Recommended.

IV. Of circulating information as to the churches. A centre of communication needed, through which documents of importance might be eventually circulated, and in which copies retained for reference.

V. A Day of Intercession recommended for the unity of Christendom.

VI. Of diversities in worship.—"Communion in worship may be endangered by excessive diversities of ritual," though "large elasticity in the forms of worship is desirable."

Report of Committee on Voluntary Boards of Arbitration for churches to which such an arrangement may be applicable.

The necessity "has arisen from the fact that there is no appeal from the ecclesiastical tribunals in the Colonial Churches to any of the ordinary ecclesiastical courts of England, or to the Judicial Committee of the Privy Council (except on appeal from the civil courts in the Colony on matters affecting property or civil rights)."

(*a*) "Not prepared to recommend that there should be any one central tribunal of appeal from provincial tribunals."

(*b*) If any province desires to have power to obtain the opinion of some Council of reference, the condition of such reference must be determined by the province itself, and the opinion of the Council to be given on the facts of the case submitted in writing, not merely on an abstract question of doctrine.

(*c*) In dioceses not combined into a province recommended that appeals should lie from the diocesan courts to the Archbishop of Canterbury.

Recommendations as to the trial of a bishop.

Report of Committee on the relation to each other of Missionary Bishops, and of Missionaries of various branches of the Anglican Communion acting in the same country.

Report of Committee on the position of Anglican Chaplains on the Continent of Europe and elsewhere.

Report of Committee appointed to receive questions submitted to them in writing by Bishops desiring the advice of the Conference on difficulties or problems they have met with in their several Dioceses, and to report thereon.

(1) The position which the Anglican Church should assume towards the "Old Catholics," and towards other persons on the continent of Europe who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connection with the Anglican Church, either English or American.

A. (2) Applications for intercommunion between themselves and the Anglican Church from persons connected with the Armenian and other Christian communities in the East.

(3) The position of Moravian ministers within the territorial limits of dioceses of the Anglican Communion.

B. (1) The West Indian dioceses: (*a*) their proposed provincial organization; (*b*) the position of their diaconate. (2) The Church of Haiti.

C. Local peculiarities regarding the law of marriage.

D. A Board of Reference for matters connected with Foreign Missions.

E. Difficulties arising in the Church of England from the revival of obsolete forms of ritual, and from erroneous teaching on the subject of confession.

Under the head A. the Conference made the following important reply, which we record in full.

"The fact that a solemn protest is raised in so many churches and Christian communities throughout the world against the **usurpations of the see of Rome**, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to Almighty God. All sympathy is due from the Anglican Church to the churches and individuals protesting against these errors, and labouring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

"We acknowledge **but one Mediator** between God and man—the Man Christ Jesus, Who is over all, God blessed for ever. We reject as contrary to the Scriptures and to Catholic truth, any doctrine which would set up other mediators in His place, or which would take away from the Divine Majesty of the fulness of the Godhead which dwelleth in Him, and which gave an infinite value to the spotless sacrifice which He offered,

once for all, upon the Cross, for the sins of the whole world.

"It is therefore our duty to warn the faithful that the act done by the Bishop of Rome, in the **Vatican Council**, in the year 1870—whereby he asserted a supremacy over all men in matters both of faith and morals, on the ground of an assumed infallibility—was an invasion of the attributes of the Lord Jesus Christ.

"**The principles on which the Church of England has reformed itself** are well known. We proclaim the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same. We confess our faith in the words of the ancient Catholic creeds. We retain the Apostolic Order of Bishops, Priests, and Deacons. We assert the just liberties of particular and national churches. We provide our people in their own tongue with a Book of Common Prayer, and Offices for the administration of the Sacraments, in accordance with the best and most ancient types of Christian faith and worship. These documents are before the world, and can be known and read by all men. We gladly welcome every effort for reform upon the model of the primitive church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us in the endeavour to free themselves from the yoke of error and superstition, we are ready to offer all help and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enumerated in our formularies.

"Your Committee recommend that questions of the class now submitted to them be dealt with in this spirit. For the consideration, however, of any definite cases in which advice and assistance may

be required, it is recommended that the Archbishops of England and Ireland, Bishop of London, Primus of Scottish Church, Presiding Bishop of Church of U.S.A., the Bishop superintending the congregations of the same on the continent of Europe, Bishop of Gibraltar, and those whom they may select, be requested to advise.

"On the question of Moravian Orders, the above prelates requested to inquire.

"C. Each branch of the Church to maintain the sanctity of marriage, agreeably to the principles set forth in the Word of God, as the Church of Christ hath hitherto received the same.

"E. Having in view certain moral practices and teachings on the subject of **Confession**, your Committee desire to affirm that in the matter of Confession the churches of the Anglican Communion hold fast those principles which are set forth in the Holy Scriptures, which were professed by the Primitive Church, and which were reaffirmed at the English Reformation; and it is their deliberate opinion that no minister of the Church is authorized to require from those who may resort to him to open their grief a particular or detached enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage the practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the submission to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life. At the same time your Committee are not to be understood as desiring to limit in any way the provision made in the Book of Common Prayer for the relief of troubled consciences."

The Conference visited Canterbury Cathedral, where the archbishop addressed the assembled bishops from St. Augustine's chair. The final service was held in St. Paul's, when eighty-five bishops of the Anglican communion in their episcopal robes walked up the cathedral, in procession, amidst the large congregation of clergy and laity assembled to witness so remarkable a manifestation of the growing power of the Anglican communion.

Further particulars may be found in the 'Guardian' newspaper of July 31, 1868, and in the 'Origin and History of the Lambeth Conferences of 1867 and 1878,' by Randall T. Davidson, Dean of Windsor, S.P.C.K., 1888, and in the 'Lambeth Conferences of 1867, 1878, and 1888,' by the same author and publishers, 1889.

The **Third Lambeth Conference of 1888** was held on the invitation of another Archbishop, Dr. Benson; invitations were issued to two hundred and nine bishops, and accepted by one hundred and forty-five. The proceedings commenced, on June 30, with a Service of Welcome in Canterbury Cathedral, when the archbishop addressed the assembled bishops from "the chair of St. Augustine." On July 2 the members of the Conference attended a service at Westminster Abbey, when about one hundred bishops were present. The actual deliberations of the Conference were opened on July 3, at Lambeth Palace, and a closing service was held in St. Paul's Cathedral on July 28, attended by a very large congregation. The Conference issued the following Encyclical Letter and Resolutions.

Encyclical Letter and Resolutions.

To the faithful in Christ Jesus, greeting.—We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic

Church, in full communion with the Church of England one hundred and forty-five in number, all having superintendence over Dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1888, under the presidency of the Most Reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the chapel of the said Palace the Blessed Sacrament of the Lord's body and blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people, and the condition of the Church in divers parts of the world; we have made these matters the subject of careful and serious deliberation during the month past, both in general Conference and in Committees specially appointed to consider the several questions; and we now commend to the faithful the conclusions at which we have arrived. We have appended to this letter two sets of documents, the one containing the formal Resolutions of the Conference, and the other the Reports of the several Committees. We desire you to bear in mind that the Conference is responsible for the first alone. The Reports of Committees can only be taken to represent the mind of the Conference in so far as they are reaffirmed or directly adopted in the resolutions; but we have thought good to print these Reports, believing that they will offer fruitful matter for consideration.

In the first place we desire to speak of the moral and practical questions which have engaged the attention of the Conference; and in the forefront we would place the duty of the Church in the promotion of temperance and purity.

Temperance.—Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion.

Purity.—On the other hand, Christian society is only now

awakening to a sense of its active duty in the matter of purity; and we therefore desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a defilement of the body of Christ and a desecration of the temple of the Holy Spirit. We recall the earnest language of the Report; we believe that nothing short of general action by all Christian people will avail to arrest the evil; we call upon you to rally round the standard of a high and pure morality; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion, and in stamping out ignoble and corrupt traditions which are not only a dishonour to the name of our Master, Christ, but degrading to the dignity of a being created in the image of God.

Sanctity of Marriage.—In vital connection with the promotion of purity is the maintenance of the sanctity of marriage, which is the centre of social morality. This is seriously compromised by facilities of divorce which have been increased in recent years by legislation in some countries. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the Clergy of our Communion in their attitude towards any infringement of the Master's rule.

Polygamy.—The sanctity of marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission-field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission-field would be dearly purchased by any lowering or confusion of this idea.

Observance of the Lord's Day.—The due observance of Sunday as a day of rest, of worship, and of religious teaching has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity

which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In "the Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility.

Socialism.—Intimately connected with these moral questions is the attitude of the Christian Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods, vast accumulation and desperate poverty side by side, these suggest many anxious considerations to any thoughtful person who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of Clergy or laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the Report which may assist in solving this problem.

Care of Emigrants.—One class of persons more especially had a claim upon the consideration and sympathy of the Conference. In our emigrants we have a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the Colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow-Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual, which beset their path. We have endeavoured to offer some suggestions, by following which this end may be attained.

Definite Teaching of the Faith.—Recognizing thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the faith, which are the basis of such moral teaching.

We cannot escape the conviction that this department of

work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the Clergy. On parents it lies as a Divine charge. Godfathers and godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed, or inadequately prepared for Confirmation. The use of public catechizing and regular preparation of candidates for Confirmation is capable of much development. The work done in Sunday-schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the Clergy. The instruction of Sunday-school teachers, and of the pupil-teachers in elementary schools, ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be enforced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rationale of Divine service, lead on the congregations to the perception of the definite relations between worship, faith, and work—the lessons of the Prayer-book, the Catechism, and the Creeds.

It is not, however, with reference to the young alone, or to the recognized members of their own flock, that the Clergy have need to look carefully to the security of definiteness in teaching the faith.

The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present day there is a wide-spread system of propagandism hostile to the reception of the Bible as a treasury of Divine knowledge, and throughout society, in all its ranks, misgivings, doubts, hostile criticisms, and sceptical estimates of doctrinal truths as based on Revelation are very common.

The doubts which arise from the misapprehension of the due relations between Science and Revelation may be, and ought to be, treated with respect and a sympathetic patience; and, where minds have been disquieted by scientific discovery or assertion, great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realization of the fact that such discoveries elucidate the

action of laws which, rightly conceived, tend to the high appreciation of the glorious work of the Creator, upheld by the word of His power.

The dangers arising from the hostile or sceptical temper and attitude are increased by the difficulty of determining how far our teaching, and the popular acceptance of it, can be harmonized with a due consideration for the views on inspiration, and especially on the character of the discipline of the Old Testament dispensation, which, although they have never received definite sanction in the Church, have been long and widely prevalent.

We must recommend to the Clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our consciences of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converge, and from Him all the teachings of the New Testament flow, in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the Creeds of the Church.

Mutual relations.—Our discussion on the mutual relations of Dioceses and branches of our Communion has brought out some points which we desire to commend to your consideration. It appears necessary to draw attention to the principles laid down in the Conference of 1878, and to urge that within our Communion the duly certified action of each Church or Province should be respected by the other Churches and their members; that no Bishop or Clergyman should exercise his functions within any regularly constituted Diocese without the consent of the Bishop of that Diocese; and that no Bishop should authorize the action of any Clergyman coming from another Diocese without proper letters testimonial. The neglect of these rules has led to some grievous scandals. The Bishops, on their part, are prepared to do their best to guard against such mischiefs, by adding private advice to the formal document in use, but the Clergy must resolve to exercise greater caution in signing testimonials; and those who require them must check all tendency to over-sensitiveness, when they find themselves subjected to inquiries as to character and identification, which, however unnecessary they may deem them in their own case, are certainly indispensable for securing such measure of safety as we require.

This caution applies with especial force to the Clergy ordained for colonial work. We most heartily recognize the principle that those who have given the best years of their life to work abroad are entitled to great consideration when the time comes at which they want such rest or change of employment as may be found at home. But to lay down any general rules on this point is impossible.

One matter has been laid before us in a more formal way—the possibility of constituting a Council or Councils of reference to advise upon, or even to decide, questions laid before them by the authorities of the Provinces of the Colonial Church. As to this, we would counsel patient consideration and consultation, of such character as may eventually supersede the necessity for creating an authority which might, whether as a Council of advice, or in a function more closely resembling that of a Court, place us in circumstances prejudicial alike to order and to liberty of action.

Home Reunion.—After anxious discussion we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards Home Reunion. These articles, four in number, will be found in the appended Resolutions.

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this: We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realized, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognize the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that

men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the Spirit of Love move on the troubled waters of religious differences!

Relation to the Scandinavian Church.—Among the nations with whom English-speaking peoples are brought directly in contact are the Scandinavian races, who form an important element of the population in many of our Dioceses. The attitude, therefore, which the Anglican Communion should take towards the Scandinavian Churches could not be a matter of indifference to this Conference. We have recommended that fuller knowledge should be sought and friendly intercourse interchanged until such time as matters may be ripe for a closer alliance without any sacrifice of principles which we hold to be essential.

To Old Catholics and others.—Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards Reformation which, under the greatest difficulties, have proceeded mainly on the same lines as our own, retaining Episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these, and though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible.

To the Eastern Churches.—The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exist no bars, such as are presented to communion with the Latins by the formulated sanction of the Infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient Dioceses, and keeps up

a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

But though all schemes of proselytizing are to be avoided, it is only right that our real claims and position as an historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the Clergy, and, in more destitute communities, extended to schools for general instruction.

Authoritative Standards.—The authoritative standards of doctrine and worship claim your careful attention in connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the mission-field, in a manner which shall neither give cause for offence nor restrict due liberty, nor present any stumbling-blocks in the way of complete communion.

In conformity with the practice of the former Conferences we declare that we are united under our Divine Head in the fellowship of the one Catholic and Apostolic Church, holding the one Faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church, and affirmed by the undisputed Œcumenical Councils: as standards of doctrine and worship alike we recognize the Prayer-book with its Catechism, the Ordinal, and the Thirty-nine Articles—the special heritage of the Church of England, and, to a greater or less extent, received by all the Churches of our Communion.

We desire that these standards should be set before the foreign Churches in their purity and simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand, it would be impossible for us to share with them in the matter of Holy Orders, as in complete intercommunion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible,

to formulate articles, in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such Churches.

We close this letter rendering our humble and hearty thanks to Almighty God for His great goodness towards us. We have been permitted to meet together in larger numbers than heretofore. Contributions of knowledge and experience have been poured into the common stock from all parts of the earth. We have realized, more fully than it was possible to realize before, the extent, the power, and the influence of the great Anglican Communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amidst all varieties of condition and development. Wherever there was diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several Dioceses refreshed, strengthened, and inspired by the memories which we shall carry away.

But the sense of thanksgiving is closely linked with the obligation of duty. This fuller realization of our privileges as members of the Anglican Communion carries with it a heightened sense of our responsibilities which do not end with our own people or with the mission-field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—Clergy and laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fullness.

With these parting words we commend the results at which we have arrived in this Conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom.

Signed, on behalf of the Conference,

EDW. CANTUAR.

RESOLUTIONS FORMALLY ADOPTED BY THE CONFERENCE.

1. That this Conference, without pledging itself to all the statements and opinions embodied in the Report of the Committee on Intemperance, commends the Report to the consideration of the Church.

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in

the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

3. That this Conference earnestly commends to all those into whose hands it may come the Report on the subject of Purity, as expressing the mind of the Conference on this great subject. (Carried unanimously.)

4. (*a*) That, inasmuch as our Lord's words expressly forbid Divorce, except in the case of fornication or adultery, the Christian Church cannot recognize divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party. (*b*) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage. (*c*) That, recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

5. (*a*) That it is the opinion of this Conference that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ. (Carried by 83 votes to 21.) (*b*) That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to baptism, but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptized. (Carried by 54 votes to 34.)

6. (*a*) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation. (*b*) That from the time of our Lord's Resurrection the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "the Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath. (*c*) That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained. (*d*) That the growing laxity in its observance threatens a great change in its sacred and beneficent character. (*e*) That especially the increasing practice,

on the part of some of the wealthy and leisurely classes, of making Sunday a day of secular amusement, is most strongly to be deprecated. (*f*) That the most careful regard should be had to the danger of any encroachment upon the rest which, on this day, is the right of servants as well as their masters, and of the working classes as well as their employers.

7. That this Conference receives the Report drawn up by the Committee on the subject of Socialism, and submits it to the consideration of the Churches of the Anglican Communion.

8. That this Conference receives the Report drawn up by the Committee on the subject of Emigration, and commends the suggestions embodied in it to the consideration of the Churches of the Anglican Communion.

9. (*a*) That this Conference receives the Report drawn up by the Committee on the subject of the Mutual Relation of Dioceses and Branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance. (*b*) That the Archbishop of Canterbury be requested to give his attention to the appendix attached to the Report, with a view to action in the direction indicated, if, upon consideration, his Grace should think such action desirable.

10. That inasmuch as the Book of Common Prayer is not the possession of one Diocese or Province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Church.

11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion: (*a*) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith. (*b*) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. (*c*) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him. (*d*) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

12. That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting,

so far as may be, in consort with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate Reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends as of great importance, in tending to bring about Reunion, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

14. That, in the opinion of this Conference, earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity.

15. (*a*) That this Conference recognizes with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us. (*b*) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God Who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the Committee under the conditions specified in its Report. (*c*) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope, when their organization is sufficiently tried and complete, a more formal relation may be found possible. (*d*) That, with regard to the reformers in Italy, France, Spain, and Portugal, struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline and to secure such Catholic organization as will permit us to give them a fuller recognition. (*e*) That, without desiring to

interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion. (Resolutions *a*, *b*, *c*, *d*, *e* were carried *nemine contradicente*.)

16. That, having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their Report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hopes that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow-Christians should be directed to the encouragement of internal reformation in the Eastern Churches, rather than to the drawing away from them of individual members of their communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicunque vult*. (Carried by 57 votes to 20.)

19. That, as regards newly constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us Episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their Clergy subscribe articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion.

REMARKS ON THE REVIVAL OF SYNODICAL ACTION.

It is not outside the design of this handy-book to make some remarks upon that part of the work of the Church which has been reviewed in this section. It will be obvious to the thoughtful reader of the section that the whole department of synodical action is in an unsatisfactory condition.

The **Vestry** is no longer a fitting body to manage the ecclesiastical affairs of a parish. In destroying the legal obligation of church rate, Parliament destroyed one system without reconstructing another, with the result that no one is now legally liable for the repair of the fabrics of the churches, or the maintenance of divine worship in them.

The **Diocesan Synod** is still in abeyance, and the Conference, which has crowded it out, however useful it may be in some ways, does not perform its functions.

The constitutional relations of the **Convocations**, both to the Crown and to Parliament, need revision. The question is one of so great importance to the well-being of the nation, that it is no wonder that all parties approach it with caution and are slow to take action upon it. But at least some general principles are clear, however difficult it may be to see the way to readjust ancient machinery in accordance with them. The strong hand which Henry VIII. laid upon the action of the Convocations may have been partly excused by the difficulties and dangers of the crisis ; but the autocracy which was necessary to enable the Tudors to reduce the mediæval privileges of the Church, and to control the oscillations of popular religious opinion in the midst of a European religious revolution, are no longer needed, and are an anachronism

amidst the civil institutions and the social ideas of the reign of Victoria. For the welfare of the people now, it is urgently needed that the Church should possess greater freedom of consultation and of action in the management of ecclesiastical affairs.

In the old times Parliament represented the laity of the Church, and its relation to the Convocations was sound in principle and salutary in practice. But now that Parliament contains a large proportion of Irish Romanists, Scotch Presbyterians, and English Dissenters, its relations to the Church are entirely changed. The Government, of course, will and must always exercise a supreme control over every organization of sections of the people, whether civil or religious, but **Parliament is manifestly no longer fitted to manage the internal affairs of the Church**, of which a large proportion of its members are no longer adherents. Things are approaching a crisis. Many of the non-Church members of Parliament take advantage of the relations of Parliament to the Church to harass the Church (see the 'Speech of the Archbishop of Canterbury at the Rhyl Congress of 1891,' p. 411 *infra*). The Convocations, on the other hand, have come to a resolution upon certain improvements which are desirable in the Church, but they have formally resolved not to proceed any further with them in the present relations of Convocation to Parliament. Their view of a better mode of procedure was formulated and published in the shape of a Bill introduced in the House of Lords in 1874, by the late Bishop (Jackson) of London, and, after an interval of some years, again by the late Bishop (Goodwin) of Carlisle, to the effect that it should be competent for Convocation under the royal licence to draw up any scheme for the amendment of the Rubrics (it was limited to the Rubrics); that

such scheme, after it had been forwarded by the two archbishops as presidents of the two Convocations, should, if her Majesty in Council was pleased so to direct, be laid upon the table of both Houses of Parliament, and if it should remain on the table of both Houses of Parliament forty days without alteration or amendment, it should be competent for the Queen in Council to declare the scheme legalized as part of the law of the land.

Again, **the relations of the two Convocations to each other are not satisfactory**; they leave us without any regular legal organization of the two provinces in one national synod. Until recent times the northern province was comparatively remote and uninfluential in national affairs, and the Convocation of the southern province sufficiently represented the Church as a whole. But the growth of population, manufactures, wealth, education, and political influence in the northern half of the kingdom, has given it a right to a more influential share in the affairs of the national Church. We need some regular legal method by which, without interfering with the ancient privileges of the two provinces, we can easily unite them into a national synod for the consideration of questions of national interest.[1]

[1] The Convocation of Canterbury in 1890 proposed a scheme, "as likely to be useful for the present, and a step towards a closer co-operation hereafter," to the effect that where common action shall be desired, the Upper House and the Lower House respectively of each Convocation shall meet in committee of the whole House (at London or elsewhere), and such committees of the two Upper Houses shall meet in Conference, and likewise such committees of the Lower Houses shall meet in Conference. At such Conferences the two committees to debate in common, but to vote separately; and no resolution carried unless agreed to by a majority of each committee. The resolutions so adopted to be referred back to the two Convocations, each of which retains its full freedom to accept, modify, or reject them.

The circumstances of our times have led us to contemplate, and tentatively to enter upon, a still wider organization. It ought indeed to have been undertaken long ago. When our countrymen had founded new plantations in North America, the statesmanship of the time hindered the Church of England from founding new churches there by sending them an episcopate of their own. The idea of the statesmen was that such a step would help to alienate their allegiance from the Crown, whereas we know now that it would have knit new ties with the mother-country, and might possibly have retained those powerful prosperous States in the unity of the British Empire. The new colonies which have been lately founded by our people in all parts of the world raised the question anew, and found the nation ready to deal with it in a wiser spirit. The new colonial Churches themselves felt the desire and need of keeping in touch with the mother-Church, and the proposal of a **Conference of Bishops of the Anglican Communion at Lambeth** was unanimously welcomed, not only by our present colonies, but, with perhaps even greater enthusiasm, by the independent Churches of the United States. It was that which taught us how strong a bond of union the Church forms between the scattered sections of the English race. Three such Conferences have already been held, and they tend rapidly towards some form of regular ecclesiastical organization. The particulars of these Conferences have been given on pages 228—254.

THE WORK OF THE CHURCH OF ENGLAND.

THE work which the Church of England has done during the past generation is so great and so multifarious that some study of its details is necessary to the acquisition of any adequate recognition of its grandeur. This work is still going on, and is increasing in volume year by year, with no symptoms of slackening; on the contrary, the force which is carrying it on seems to grow in energy. It is natural to look for the causes of so wonderful a movement; and we do not see it in the growth of population and wealth —these are perhaps rather hindrances; we do not see it in the increase of education and civilization—these are rather results; the only cause to which we can attribute a revival of church life to which we know no parallel for many centuries, is a special influence of the grace of the Holy Spirit. Let us clearly recognize this mighty force in the moulding of human history, and make our grateful acknowledgment of this manifestation of it, and continue our most earnest efforts in a work in which God is so manifestly with us.

In arranging the following statements of the details of church work, it has seemed convenient to take first the subdivision of parishes and the increase in the number of the parochial clergy, which came first in time in the great church revival; next the increase in the episcopate, which though first in logical order came late in the order of time; then to intercalate the statistics of

church building and restoration which ran parallel with the multiplication of living agents and the growth of spiritual activity and energy; and then go on to the creation of new agencies, of which the revival has been so remarkably fruitful. Statistical tables giving the actual figures by which the work is measured are interposed or given at the end, as convenience seemed to require.

The repair of the old machinery.—It would have been a great work in itself if nothing new had been done. In the great majority of cases there is no written record of what has been done, there are no statistics to be referred to, and the work can only be described in general terms.

Every Cathedral and the **Parish Churches**, with hardly an exception, **have been restored**, for the most part with great architectural skill, and in many cases entirely refurnished with all things needed for the decent conduct of divine worship and the convenience of the people.

The permission of non-residence has been abolished. Every bishop lives in his diocese, and is laboriously occupied in its administration. **Every parish has now its resident incumbent**, and in connection with this, **5720 parsonage houses** have been built, where there was formerly no house of residence.

There has been a great multiplication of the **number of services**, a great **improvement in the order and reverence** with which they are conducted, a great increase in **zeal and diligence in the pastoral work** of the parish.

Almost every parish has its efficient elementary **Church School.**

The extension of machinery on the old lines.—It will be necessary to deal separately with the various branches of work which come under this heading, but it is convenient to group here in a single

sentence the general result of the work. Since 1840, **3,470 new parishes** have been organized, churches built, incumbents endowed, schools built, and in short furnished with all that is necessary to the well-being of a parish.

The **increase in the number of the clergy** since 1840 is more than 10,000. Of these about 5,000 are assistant curates, adding to the efficiency of the public ministrations and pastoral work of the larger parishes.

Eight **new dioceses** have been formed and endowed, and nineteen **suffragan bishops** consecrated to assist in the work of the more populous dioceses.

New Agencies.—The energy and enterprise of the revival has shown itself very remarkably in the introduction of new institutions and agencies, both material and personal, adapted to meet the various needs of the people. Among the material appliances are, in the towns, Parish Rooms and Mission Rooms, Clubs and Reading Rooms; in the country parishes, Hamlet Chapels and Village Club Rooms. Among personal agencies, Diocesan Missioners, Deaconesses, Sisterhoods, Parish Nurses, Bible Women, Licensed Readers, Scripture Readers, Brotherhoods, the Church Army.

Education.—The Church has done an immense work in founding new colleges at the universities, theological colleges for the training of candidates for Holy Orders at home and abroad, founding middle-class schools for boys and for girls, and in providing for the elementary education of the mass of the people.

Charities.—Besides the numerous public charitable institutions of which some account can be taken, there is an organized network of church charity spread over the whole country, and finding its way, through clergy and district visitors, into the homes of the poor in every parish.

The founding of the **Colonial Churches** forms one of the greatest achievements of this century, and **Foreign Mission work** has been more fruitful than at any time since the conversion of the Barbarians in the sixth century. The Church's expenditure upon it is more than £155,000.

Finance.—The question of the money which has been expended upon all this work will appear in separate items throughout, and some general statements on the subject have already been given on pp. 205, 206.

One great department of church work, which cannot be shown in returns and statistics, and which yet ought not to be altogether unnoticed in such a general survey as this, is **Literature.** It is only suitable here to make the briefest mention of the achievements of churchmen of this generation in patristic theology, church history, biblical criticism and liturgiology; and of the way in which the results of these studies have been popularized, and a flood of sound learning poured over the Church.

It is difficult to estimate the results of all this work. We do not expect to see them in this generation. In many respects this generation has been sowing seed for future harvests, planting vines of which future generations will gather the fruits. But already some results are very manifest in the great diminution of positive unbelief; in larger attendance on divine worship, and greater devotion in worship; in the moral tone of general society; and in a deeper sense of human brotherhood, and an unprecedented "enthusiasm of humanity."

Since all matters of church progress are relative to the population of the country, it seems desirable

to give the facts of the growth of the population, so far as they can be ascertained, in the first place of this division of our work.

POPULATION OF ENGLAND AND WALES.

Reign.	Year.	Population.
William I.	1066	2,150,000
Richard II.	1377	2,350,000
Henry VIII.	1528	4,356,000
William and Mary	1700	5,134,516
Anne	1710	5,066,337
George I.	1720	5,345,351
George II.	1750	6,039,684
George III.	1780	7,814,827
"	1801	8,892,536
"	1811	10,164,256
George IV.	1821	12,000,236
William IV.	1831	13,896,707
Victoria	1841	15,914,148
"	1851	17,927,609
"	1861	20,061,725
"	1871	22,712,266
"	1881	25,974,439
"	1891	29,001,018

The population in 1066 is given on the authority of Domesday Book; in 1377 the numbers are calculated from the Poll Tax; in 1528 from the report of a Commission which based its calculations on the numbers in the counties of Essex, Kent and Wilts; from 1700 to 1780 the numbers are quoted on the authority of Mr. Finlaison, who estimated the numbers from the returns of baptisms and burials, there being no better data. From 1800 they are taken from the census returns, which began in 1801. Soldiers and sailors abroad are not included. (From a paper by Mr. (Sir) Antonio Brady, on Church Extension, read at the Church Congress at Cambridge, 1861.)

Professor Thorold Rogers, in a paper on "The Population of England from 1259 to 1793," in the March number of 'Time' for 1882, says that the

Population from the end of Edward I. to that of Elizabeth could not have been more than 2½ millions. In 1377 he estimates it from the Poll Tax at about 2½ millions. In 1690 he estimates it at about 5½ millions in England and Wales.

SUBDIVISION OF PARISHES.

By the beginning of the thirteenth century it is probable that the parochial subdivision of the country was complete, and continued with very little alteration to the beginning of the nineteenth century. Chamberlayne, in his 'State of Britain,' at the commencement of the book for the year 1684, estimates the number of parishes of the Church of England as 9,725. In Anne's reign their number is stated (in a later edition of the same work) to be 9,913. The Parliamentary Enquiry Commission found the number in 1831 to be 10,718. The few (comparatively) large towns of the middle ages were subdivided into curiously small parishes—the city of London, York, Bristol, Norwich, Coventry, are examples; and the number of their churches, and the magnitude and beauty of many of them are very remarkable. The parochial provision for the spiritual needs of the country districts was supplemented by the religious houses, and especially by the vast number of chapels which were scattered over the country. The rapid increase of the population in the eighteenth and nineteenth centuries, the accumulation of this population in manufacturing towns, and the creation of new towns in manufacturing and mining centres, presented a problem which the Church was not prepared to deal with. This was the great cause of the increase of Dissent. People were driven to build meeting-houses and set up ministers because the Church did not pro-

vide them with clergy and churches. The legal rights of the ancient patrons, incumbents, and parishes could not be altered without special legislation. Until 1818 a special Act of Parliament was needed to subdivide a parish and build a new church.

The **beginning of the work of subdividing the parishes** dates from the parliamentary grant of a million pounds at the end of the French war. A "Church Building Commission" was appointed in 1818 to carry out the provisions of the Act, and they formed a number of District and Consolidated Chapelries for the better provision for the cure of souls, but still retaining the legal pecuniary rights of the ancient incumbents. After an interval an Act was passed in 1825 **to enable private persons to build churches** or chapels, and this was followed by other Acts with the same intention. With the appointment of the Ecclesiastical Commissioners in 1844 began a **new era of parochial subdivision**, into new parishes within which the incumbents were entitled to exercise the full rights and responsibilities of an independent parochial cure.[1] The total result of the work of parochial subdivision under these Acts is that the present number of parishes shows an addition of about 3,000. In the opinion of those best qualified to judge, this **sub-**

[1] There are three distinct groups of Acts under which new parishes may be divided:—(*A*) The Early Church Building Acts, the first of which appointed "the Church Building Commissioners" to expend the parliamentary grant of a million. They are: 58 Geo. III. c. 45; 59 Geo. III. c. 134; and 3 Geo. IV. c. 72. (*B*) The Acts enabling private persons to build churches or chapels: 5 Geo. IV. c. 103, and 1 and 2 Wm. IV. c. 38. (*C*) The Acts for making new parishes through the Ecclesiastical Commissioners: 6 and 7 Vict. c. 37, and 7 and 8 Vict. c. 94. These have been brought into some sort of unity by (*D*) 19 and 20 Vict. c. 104, and 32 and 33 Vict. c. 94.

division, especially in the towns, has for the present proceeded as far as is desirable. It is recognized that the system of the multiplication of independent parishes in the towns is not free from disadvantages. The whole town is covered by its parishes, but each parish is practically a congregation absorbed in its own special interests, with a large fringe of people whom the parish organization is not strong enough to evangelize. What is needed is some method of restoring ecclesiastical unity to the town, of bringing the clergy and laity together in consultation for the spiritual welfare of the town as a whole, and the organization of ecclesiastical machinery which shall adequately deal with its needs. The formation in many towns of a **spiritual committee** is a very important step in the right direction. It may be that the next step will be to give every great town its own bishop, to be a centre of spiritual authority and of ecclesiastical organization. Meantime our business is to state briefly what has been done and is being done in the way of the subdivision of parishes and the multiplication of clergy, and the increase of all the means of grace and the agencies of social and moral amelioration of which the parish is the centre.

From 1840 to 1890 the Ecclesiastical Commissioners have been instrumental in forming 3,470 new district parishes; 838 new parishes have been formed from 1868 to 1880, and the great majority have been thoroughly equipped with endowment, church parsonage, and schools, and the various institutions which gather round a parish church.

At the same time, the majority of the old parishes have been as it were thoroughly overhauled and put into a state of complete repair, the church restored, a parsonage provided where it was lacking, schools

built, services multiplied and conducted with greater care, and new life and more labour put into the whole conduct of the parochial work.

Besides parish churches a great number of **other buildings** have been erected in which divine worship is regularly maintained. These include proprietary chapels, permanent chapels of ease without a district, temporary churches, mission rooms, and other buildings systematically, though not of necessity exclusively, used for the public worship of the Church of England. The total number in permanent use in 1886—the date of the latest return—was 4,717, of which 489 were consecrated, 1,779 licensed, and 2,449 unlicensed. The great majority of these were provided within a quite recent period, and there has been a very considerable addition to their number during the five years since the return was made. And in this estimate college chapels and chapels attached to public schools, hospitals, and other public institutions, though served by the clergy of the Church and almost invariably open to the public, are not included.

The number, therefore, of buildings in which divine service is statedly carried on, is about 15,000 churches, and 4717 other buildings, making a total of about 20,000.

In the **endowment** of these new benefices and the augmentation of the insufficient endowments of some of the old benefices very large sums have been expended. These have been derived partly from the old episcopal and capitular estates by the action of the Ecclesiastical Commissioners (see p. 201), partly from Queen Anne's Bounty Fund (see p. 202), and largely from voluntary contributions.

The 33rd Report of the Ecclesiastical Commissioners supplies us with a summary statement of the augmentation and endowment of benefices

effected through their instrumentality from the year 1840 to Oct. 31, 1880.

1. Total number of benefices augmented, 4,700.
2. Total value of grants made by the Commissioners £620,500 per annum, representing £18,615,000 in capital value.
3. Total value of benefactions to meet the Commissioners' grants, £3,750,000, equivalent to about £125,000 per annum.
4. £20,000 per annum contributed by benefactors to meet Commissioners' grants for curates in the mining districts.
5. Total increase in the incomes of benefices through the instrumentality of the Commissioners, £765,500, representing a capital sum of about £23,000,000.

ADDITIONAL CLERGY.

The Reformation not only swept away the monks, friars, collegiate churches of priests, chantry priests and private and guild chaplains, to the number of about 100,000, but it left the Church so disorganized and discredited and impoverished, that in **the reign of Elizabeth** and for some time after it was **difficult to find men qualified** and willing to serve **the parochial benefices**. In many country parishes prayers were said only once on Sunday, Holy Communion was not administered more than three times a year, and not so many as the legal minimum of four sermons a year were preached.[1]

Things gradually improved in the numbers of the clergy and still more in their quality, until the Church of England presented a galaxy of great men such as no previous period of its history, and no subsequent period till the present day, can equal—Wake, Usher, Johnson, Gibson, Beveridge, Wilson, Ken, Bull, Pearson, Hooker, Butler, and others.

[1] See 'Diocesan History of Canterbury,' p. 308 (S.P.C.K.).

The **expulsion of the clergy during the Great Rebellion** and the Commonwealth **caused another great decadence** of the clergy in the following period. Only a small proportion of the old clergy survived to return to their cures at the Restoration. Those of the intruded ministers who conformed on the passing of the Act of Uniformity were a very miscellaneous company, and the secession of those who declined to conform left about 1,500 vacant parishes, for which it is hardly possible—considering the twenty previous years of persecution—that 1,500 men could be found at once well qualified to supply them. **The ecclesiastical policy of William III. and of the early Georges** was also adverse to the improvement of the clergy in numbers or in quality. The facts of the case led to the system of **Pluralities**, for the poverty of many of the benefices and the scarcity of well-qualified men made it politic to allow several benefices to be held together, so as to make an income on which a family of the middle class could live. Down to the present century pluralities were quite common; they have not even yet quite died out. One clergyman held several parochial benefices, residing at one of them and serving the others by curates. Quite as commonly one curate served several adjoining parishes, saying a single service at each of them.

The absence of **Parsonage Houses** upon many of the livings is a fact which largely affected the permission of pluralities. In 1831 there were only 5,947 parsonage houses in the nearly 10,000 parishes. The operations of **Queen Anne's Bounty** Fund acted slowly in the direction of increasing the number of resident incumbents, partly by augmenting their endowment, and still more by lending money for the building of parsonage houses, and spreading the repayment of principal and

interest over a considerable number of years. It was not till 1837 that the **Pluralities Act** put a peremptory stop to the holding of more benefices than one (except where the two livings were adjacent, the combined populations of manageable magnitude, and the combined incomes of moderate amount). The number of Parsonage Houses in 1891 was 11,667.

The considerable **increase of the number of the clergy** is of quite modern date. In 1801 the number is estimated at 10,307, of whom a very considerable number (perhaps 2,000) were dignitaries, or engaged in collegiate and scholastic work; in 1841 the total number was 14,613, in 1878 over 23,000, and by the census of 1881, there were 21,663 clergymen occupied in clerical work, and including those engaged in tuition, a total not far short of 24,000. The returns of the census of 1891 are not yet published.

The increase in the number of the clergy is distributed in three ways. First, by the abolition of pluralities, in the seating of a resident incumbent in every parish; secondly, in the creation of new parishes, each with its resident incumbent; and thirdly, in the employment of a large number of assistant curates to aid the incumbents of the larger and more populous parishes in their parochial work.

A few words are needed to explain the position of the **assistant curates.** In the old days of pluralities, a stipendiary curate was one who was employed in the duties of a parish in place of the absent rector or vicar, and very few of the resident parochial clergy sought the assistance of a curate unless compelled by age or infirmity. Now there are very few curates in charge of parishes, except in the case of aged and infirm incumbents, while there are few large parishes in which there are not

one or more curates, assisting the incumbent in the spiritual work of the parish. The **stipends** of a large proportion of these valuable assistants are paid by the incumbents themselves; two Church Societies, —the Society for Promoting the Employment of Additional Curates, and the Pastoral Aid Society, —and the Ecclesiastical Commissioners make grants in aid of the stipends of the rest, and these grants are made up to a stipulated stipend by contributions from the incumbents and parishioners.

Parliamentary Return No. 18, February 20, 1882, says:—
The number of curates at present is 5,640.

The average stipend of a curate in			1843 was	£82	2	10
"	"	"	1853 "	79	0	0
"	"	"	1863 "	97	10	0
"	"	"	1873 "	129	5	8

Taking £130 for the average income at present, this gives £733,200 as the gross curate income. Of this about £400,000 is paid by incumbents, and the rest, £333,200, comes from lay sources.

The rate of increase in the number of the clergy is indicated in the following **table of the ordination of deacons** since 1870; and the quality of the younger clergy is roughly indicated by their educational antecedents.

ORDINATION OF DEACONS.

1872	...	... 582	1882	...	... 729
1873	...	... 634	1883	...	... 781
1874	...	... 667	1884	...	... 759
1875	...	... 610	1885	...	... 783
1876	...	... 632	1886	...	... 814
1877	...	... 701	1887	...	... 771
1878	...	... 665	1888	...	... 739
1879	...	... 677	1889	...	... 777
1880	...	... 679	1890	...	... 746
1881	...	... 713			
					13,459

Of whom 9,332 were graduates from one of the four universities, Oxford, Cambridge, Durham, and

Dublin, and 4,127 were educated at other colleges or were Literates. Details of the number ordained for each diocese and from each university may be found in the 'Year-Book for 1892' at p. 534.

THEOLOGICAL COLLEGES

are of two kinds. The difficulty of finding university men for work in the poorer and ruder parishes, led to the foundation of Theological Seminaries, intended to educate and train, so far as possible in the space of two years, earnest, good men desirous of devoting themselves to these arduous fields of parochial work. The principal of these institutions are:—

ABERDARE (Clergy School). *Warden*,
BIRKENHEAD (St. Aidan's).—*Principal*, Rev. Edwin Elmer Harding, M.A.
BURGH (St. Paul's Mission House).—*Principal*, Rev. W. J. Oldfield, M.A.
CAMBRIDGE (Ridley Hall).—*Principal*, Rev. Handley Carr Glyn Moule, M.A.
HIGHBURY, St. John's Hall (London College of Divinity).—*Principal*, Rev. Charles Henry Waller, D.D.
ISLINGTON (Church Missionary College).—*Principal*, Rev. Thomas Wortley Drury, M.A.
KING'S COLLEGE, London.—*Principal*, Rev. Dr. Wace.
OXFORD (Wycliffe Hall).—*Principal*, Rev. F. J. Chavasse, M.A.
" (St. Stephen's House).—*Principal*, Rev. Hugh Penton Currie, M.A.
ST. BEES.—Rev. Canon Knowles, M.A.
ST. DAVID'S, Lampeter.—*Principal*, Ven. Archd. Edmondes.

It is, however, so desirable that the young men who are to lead the religious thought of the nation should receive the hard intellectual training, the breadth of culture, and the knowledge of men and manners, which young men acquire in a university course, and should mix and measure themselves with their contemporaries who are to be the leaders of the nation in other departments of life—in Par-

liament, at the Bar, in society,—that several institutions have been founded to assist suitable young men to obtain these advantages by the ancient method of providing **Exhibitions** at the Universities for them.

There is another set of theological colleges, which spring out of a different class of defect. It used to be matter of reproach against our English clergy, that though their intellectual faculties had been well trained in the long discipline of school and university, and they had laid there the foundations, broad and deep, of a sound and extensive learning, yet they were ordained and entered upon the duties of their sublime vocation without any sufficient special training in the learning and duties of their office,—in theology, in reading, preaching, and spiritual work, and in the formation of spiritual character. It was partly to supply this special training to university men, and partly to give a special training to men of natural ability and fair general acquirements who had not had the advantage of a university course, that theological colleges were founded, under the auspices of the bishops, in many of our cathedral towns. The following is a list of them :—

BISHOPSTHORPE, York.—Rev. J. R. Keble (1892).
CHICHESTER.—*Principal*, Rev. Canon J. S. Teulon, M.A.
CUDDESDON.—*Principal*, Rev. W. M. G. Ducat, M.A.
ELY.—*Principal*, Rev. Canon B. W. Randolph, M.A.
GLOUCESTER.—Rev. Canon Charles Parker, M.A.
LEEDS (Clergy School).—*Principal*, Rev. Winfred Oldfield Burrows, M.A.
LICHFIELD.—*Principal*, Rev. H. B. Southwell, M.A.
LINCOLN.—*Principal*, Rev. Chancellor Leeke, M.A.
SALISBURY.—Rev. Canon Whitefoord, M.A.
TRURO.—Rev. Canon A. J. Worlledge, M.A.
WELLS.—*Principal*, Rev. E. C. S. Gibson, M.A.

There are also six colleges for the special training of men for foreign mission work, viz. :—

CANTERBURY (St. Augustine's Missionary College).—*War*
Rev. George Frederick Maclear, D.D.
DORCHESTER (Foreign Missionary).—*Principal*, Rev.
well Stone, M.A.
ISLINGTON (Church Missionary College).—*Principal*,
T. W. Drury, M.A.
OXFORD (St. Stephen's House).—*Principal*, Rev. H
Currie, M.A.
SOUTHWARK (St. Alphege College).—*Warden*, Rev. A.
Goulden, M.A.
WARMINSTER (St. Boniface Missionary College).—Rev. *J*
Welsh, M.A.

These institutions differ in the length of the course and in the curriculum of studies. Some are specially adapted to university graduates who desire some months of special spiritual and theological training, others endeavour to qualify any fairly well-educated man to pass the bishop's examination. They differ also in the theological school of thought to which they belong. A man desirous of obtaining the kind of help which they offer must make inquiries for himself in order to ascertain which will best suit his purpose.

INCREASE OF THE EPISCOPATE.

For the history of the Episcopate in British and Saxon times see pp. 30, 33.

At the time of the Norman Conquest there were twenty-one bishops for a population of about two millions, viz. Canterbury, York, London, Durham, Winchester, Bath and Wells, Carlisle, Chichester, Ely, Exeter, Hereford, Lichfield, Lincoln, Norwich, Rochester, Salisbury, Worcester, and the four Welsh dioceses.

Between the Conquest and the Reformation two new sees were created, Ely in 1108, and Carlisle in 1133.

Henry VIII. founded five new bishoprics, Chester,

Oxford, Peterborough, Bristol, and Gloucester (see p. 104), making a total of twenty-six bishops for a population of a little over four millions. There was no further subdivision of dioceses till the year 1836, when the first Report of the Ecclesiastical Commissioners recommended the formation of two new dioceses in the Province of York, and an Act of Parliament 6 and 7 Wm. IV. c. 79, constituted the new sees of Ripon and Manchester. Ripon was constituted in 1836, but circumstances delayed the foundation of Manchester till 1847.

In 1877 the Additional Bishoprics Act of 39 and 40 Vict. c. 54, authorized the creation of six new bishoprics, on the condition of their endowment from voluntary contributions of a capital sum which should furnish an income of £4,500 a year. The condition was complied with, and the new sees constituted as follows:—

Truro in 1876.	Southwell in 1886.
Liverpool in 1880.	Wakefield in 1888.
Newcastle in 1882.	

SUFFRAGAN BISHOPS.

In the primitive ages of the Church, the bishops seated in the cities found it convenient to consecrate country bishops (*chorepiscopi*) to assist in the government of their distant country congregations. When the Norman kings introduced the custom of providing for their statesmen by ecclesiastical benefices, these statesmen-bishops appointed suffragan bishops to carry on the spiritual work of their dioceses during their own absence. From the end of the thirteenth century to the time of Henry VIII. there seems to

[1] Southwell was so far constituted that a man was nominated to the see, but the idea was abandoned. Westminster was also actually founded, but suppressed after nine years' existence.

have been a pretty regular succession of suffragan bishops in most dioceses. At the Reformation, when the need of more bishops was recognized, the king not only erected a number of new dioceses, but he also caused an Act (26 Hen. VIII. c. 14, § 1) to be passed, providing for the appointment of a number of suffragan (or assistant) bishops. "For the more speedy administration of the Sacraments, and other good, wholesome and devout things and laudable ceremonies, to the increase of God's honour, and for the commodity of good and devout people, it is enacted that the towns of Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Melton, Marlborough, Bedford, Leicester, Gloucester, Shrewsbury, Bristol, Penrith, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, and the towns of Pereth, Berwick, St. Germains in Cornwall, and the Isle of Wight, shall be taken and accepted for the sees of bishops' suffragans." Any archbishop or bishop wishing to have a suffragan is to name two persons, and present them to the king, of whom the king shall choose one. He is to be consecrated by the archbishop, assisted by two other bishops. He has then power to perform such episcopal offices as the diocesan shall by commission commit to him; and shall exercise no authority outside the diocese for which he is consecrated; and his power and authority shall last no longer than shall be limited by his commission, on pain of a premunire. For maintenance he was allowed to hold two benefices with cure.

Several suffragans were appointed under this Act, but it shortly fell into disuse. King Charles II.'s declaration touching ecclesiastical affairs, immediately after his restoration, contemplated the revival of suffragans: "Because the dioceses, especially some of them, are thought to be of too large extent, we will appoint such number of suffragan bishops

in every diocese as shall be sufficient for the due performance of their work"; but none were in fact appointed.

The vast increase of the Church in the present generation not only led churchmen to seek a subdivision of dioceses, but also led bishops (with the consent of the Government) to revive this Act of Henry VIII. as a means of obtaining assistance in their work.

In 1889 an Order in Council constituted Beverley and Barrow as the sees of two new suffragans, in addition to those named in the Act of Hen. VIII. Also an Order in Council, March 21, 1890, declared that the town of Burnley should be the see of a suffragan bishop, as if it had been included in the Act of Hen. VIII. The Burnley Rectory Act had provided for giving the advowson of that rectory to the Bishop of Manchester, in order to make it an endowment (of £2,000 a year) for a suffragan bishop.

The following have been revived and created since 1870:—

Beverley and Hull (for York); Dover (for Canterbury); Bedford and Marlborough, and an assistant bishop for Northern and Central Europe (for London); Guildford (for Winchester); Barrow-in-Furness (for Carlisle); Shaftesbury (for Lichfield); Nottingham (for Lincoln); Reading (for Oxford); Leicester (for Peterborough); Richmond (for Ripon); Southwark (for Rochester); Colchester (for St. Alban's); Swansea (for St. David's); Derby (for Southwell); Coventry (for Worcester); Burnley (for Manchester).

Some of the bishops have used the services of ex-colonial bishops, viz. Durham, Bath and Wells, Chichester, Manchester, Peterborough.

It has been decided by the proper authorities that the proper **style and title of a suffragan** is not, as in the case of a diocesan bishop, his Christian name together with the title of his see, but his

Christian name and surname, followed by his description, A. B., Bishop of C—.

STATISTICS OF CONFIRMATIONS.

	Males.	Females.	Total.
1872	48,272	69,580	117,852
1873	55,174	83,910	139,084
1874	62,235	93,812	156,047
1875	54,092	83,855	137,947
1876	56,155	82,763	138,918
1877	63,840	97,715	161,555
1878	59,818	90,155	149,973
1879	68,787	100,113	164,900
1880	72,020	105,423	177,443
1881	70,573	106,210	176,783
1882	74,129	108,349	182,622
1883	82,716	123,140	205,856
1884	79,993	118,171	198,164
1885	82,351	122,309	204,660
1886	84,212	125,421	209,633
1887	86,144	127,804	213,948
1888	89,856	131,608	221,464
1889	91,240	133,818	225,058
1890	74,699	118,265	196,964
1891	88,947	129,584	214,531

CHURCH WORK IN THE ARMY AND NAVY.

Very important departments of church work are those which are concerned with the moral and spiritual welfare of the Army and Navy. In noting first the official provision, it is right to say that the general revival of reverence and devoutness in the public ministrations of religion and of zeal for the promotion of personal holiness is as apparent in the services, and that there is as marked an improvement in the tone both of officers and men, as among the civilian population.

THE ARMY.

Besides the Chaplain-General there are sixty Church of England chaplains working in the army, of whom sixteen are abroad and the remainder at home.

According to the last annual return, the following were the numbers of non-commissioned officers and soldiers of each religious denomination on January 1, 1890: Church of England, 135,989; Presbyterian, 15,479; Wesleyans, 10,726; other Protestants, 1,299; Roman Catholics, 37,738. Mohammedans, Hindoos, Jews, &c., 442; religion not reported, 225.

Thus the proportion per 1000, exclusive of colonial corps, is: Church of England, 677: Presbyterian, 78; Wesleyans, 52; other Protestants, 6; Roman Catholics, 187.

Chatham.—At this station (exclusive of the Royal Marines, who are under the spiritual charge of naval chaplains) there are 3,000 soldiers, seventy-seven per cent. of whom belong to the Church of England.

There is one garrison church, which these men attend at two services which are held each Sunday morning at the hours of 10 and 11.30 a.m. The church has accommodation for 700, and is filled at both services.

There is a voluntary evening service at 6.30, which is largely attended by men of the various corps, their wives and families.

Aldershot.—In this large military station there are generally about 15,000 troops, and in summer a much greater number. The women and children are nearly 3,000. There are eight Church of England chaplains. They are assisted by three Army Scripture Readers and by three deaconesses for work among the soldiers' families.

There are three churches, All Saints, the Iron Church in the South Camp, and the North Camp Church. In all there is an early celebration of Holy Communion every Sunday and Holy Day, and later celebrations monthly. In All Saints' Church there are three, and in the other churches two, morning parade services, at which the attendance is compulsory. At the evening services the attendance is voluntary. At the South Camp Church there is daily Evensong, and in the others service once or twice in the week. Children's services are also held.

The chaplains give religious instruction twice a week in the army schools to the children and band-boys, and visit the hospitals and married quarters.

Portsmouth.—Royal Garrison Church, Portsmouth, St. Nicholas and St. John Baptist. Holy Communion: every Sunday and Holy Day, 8 a.m.; also every Thursday, 8 a.m.; 1st and 3rd Sunday in month, 12.15. Total number of communicants, about 300. Matins, &c.: Sundays, 9.30 and 11 a.m. Evensong: Sundays, 6.45; Wednesdays, 8 p.m.; every other day in the week, 6 p.m. Children's service: 1st Sunday in month, 3 p.m. Church accommodation, 750; generally full at all Sunday services.

Gosport.—This garrison belongs to the Southern Division; headquarters, Portsmouth. There is one chaplain stationed here, who is responsible for all the Church of England soldiers on this side of the water. There is a Garrison Church opposite Fort Rowner (iron) for the troops stationed in the forts, and services are held in the Gymnasium.

Woolwich.—Services at St. George's: Sundays, Holy Communion at 8 a.m.; prison service (Provost Prison) at 2.45 p.m.; parade services at 10 a.m. and 11.30; Children's service (1st Sunday in the month), 3 p.m.; voluntary evening service, 6 p.m.;

an additional voluntary service during part of the year, 7.30 p.m. Daily Evensong at 6 p.m., except on Wednesdays, when the service is at 7.30, and a sermon is preached. Litany on Fridays at 11.45 a.m. Baptisms and churchings on Wednesdays and Fridays at 12 noon. Holy Communion on all Saints' Days, 8 a.m.

The Dockyard Church and a certain proportion of the troops and families are in charge of a chaplain.

The Herbert Hospital is in charge of another chaplain, who also acts as chaplain to the Royal Military Academy, and visits the married people connected with the troops quartered there.

THE NAVY.

The estimates for 1888-89 provided for 62,400 officers and men for the Fleet. In round numbers, of these 600 belong to the Buddhist and other non-Christian religions, 8,300 to Presbyterian, Wesleyan, and other Protestant denominations, 6,300 are Roman Catholics, while the rest, 47,200, profess themselves members of the Church of England.

The Chaplain of the Fleet is considered the head of the Naval Chaplains; he acts as confidential adviser to the Lords Commissioners of the Admiralty in all matters connected with religious life in the Navy and with the chaplains—their entry into the service, their appointment to different spheres of work, and their movement from one sphere to another. The number of chaplains is limited to 100; some of these act also as Naval Instructors. Most of the chaplains are attached to ships afloat, but some hold appointments ashore at home and abroad, such as dockyards, hospitals, marine divisions, naval barracks, naval prisons, and educational establishments.

There are two unofficial agencies working among

the sailors of the Fleet : **The Royal Naval Scripture Readers' Society**, with fourteen agents, mostly retired petty officers and non-commissioned marine officers, who labour among the men ashore ; and **The Naval Church Society.**

There are numerous agencies for religious work both afloat and ashore among

SEAMEN NOT OF THE ROYAL NAVY.

The Missions to Seamen has forty-five mission vessels and boats propelled by steam, sails, or oars in constant use, besides a 42-gun frigate converted into a stationary mission ship ; and fifty-four seamen's churches and mission-rooms ; by means of which it keeps up an evangelizing work among the shipping all round the coasts and harbours, and visits lighthouses, and some lonely islands off the coasts.

St. Andrew's Waterside Mission, starting at Gravesend with a mission church and schools, and a system of visitation of merchant ships, has spread to seven other places on the Thames and three on the Mersey, and has promoted the care of seamen in many foreign ports.

The Thames Church Mission employs a chaplain, six lay missionaries, and eight seamen colporteurs among seamen from Putney Bridge to the North Sea fisheries.

The Mersian Missions to Seamen has three chaplains and six lay missionaries working among the seamen who frequent that great port.

EMIGRANTS.

A great work is being done among those who are leaving England to seek their fortunes in other lands, to take advantage of the critical opportunity

to impress them with a sense of the value of religion, to minister to them on the voyage, and to help them at their place of landing.

The Society for Promoting Christian Knowledge has appointed a committee to take charge of this branch of work, and there is also a **Church Emigration Society**, which is doing valuable work in the same field.

SPECIAL PAROCHIAL MISSIONS.

The idea of sending one or more clergymen, with special gifts of eloquence, and spiritual influence, to assist the parochial clergy to stir up the spiritual life of the parish was, a quarter of a century ago, a new thing in the Church of England, though such special missions had long been in use in France. Its great success when carried out on a large scale in London in 1870, at once established the novelty among us; and since then the work has been organized and established as a regular part of our evangelizing agencies. There are some general societies, as **The Church Parochial Mission Society,** and the **Church Army**, but most of the societies are limited to the area of a diocese. In some a canonry has been appropriated to a diocesan missioner, who shall organize this kind of work in the diocese; in others a society has been formed which secures the services of a number of clergymen who have special qualifications for this kind of work, and promotes and arranges special missions.

Canterbury has a Society of Mission Clergy. In **Bath and Wells** the bishop has appointed a Diocesan Missioner. The Bishop of **Chichester** has appointed a Diocesan Missioner. The Bishop of **Chester** has organized a warden and three assistant clergy to undertake and direct special evangelizing work. **Durham** has a Canon Missioner. **Ely**, a Society of

Mission Clergy. **Exeter**, a Diocesan Parochial Mission Society. **Gloucester and Bristol** has a Diocesan Mission which aims in various ways, as Special Missions, Saturday to Monday visits, Feast Days, &c., to raise the tone of spiritual life in the parishes. **Lichfield** has a Church Mission doing the same multifarious work. **Lincoln** has a Society of Mission Clergy, which adds series of sermons in Advent and Lent to its programme. **Llandaff** has a Canon Missioner. **Newcastle**, a Diocesan Missioner. **Norwich**, a Diocesan Mission Preachers' Society. **Peterborough**, a Society of Mission Clergy, with a warden, twenty-two members, and twenty-seven associates. In **St. David's** a committee of the Diocesan Conference is charged with the work of organizing Special Missions and Quiet Days. In **St. Asaph** the dean undertakes the work of arranging special missions. **Salisbury** has a Diocesan Special Mission Society, which also arranges Clergy Retreats. It has also a Society of Diocesan Missioners of St. Andrew, with six priests, five of whom reside with the bishop, and the sixth at the Theological College. **Southwell** has a Society of Mission Clergy, consisting of three canon missioners, and twenty-one members. **Truro** has a Canon Missioner.

UNIVERSITY, COLLEGE, AND PUBLIC SCHOOLS MISSIONS.

A very interesting feature of Church work, and full of promise for the future, is the maintenance of special missions by the universities, some of their colleges, and some of the public schools.

The Universities' Mission to Central Africa was undertaken in response to an appeal by Livingstone. The idea of inviting a **Public School** to interest itself in fostering the work of a large poor

parish is due to the Rev. J. Foy, who in 1869 induced Uppingham School to devote its home missionary zeal to the parish of St. Saviour, Poplar. The idea was taken up by other schools and colleges, and the work has grown to the dimensions briefly set forth in the following list.

The Universities' Mission maintains a bishop and staff of clergy in Central Africa.

Trinity College, Cambridge, has taken the large parish of St. George's, Camberwell, under its care, and has established there an institution called Trinity Court, which is the centre of a large and multifarious parochial work; it is now raising £8,000 to build a new mission room.

St. John's College, Cambridge, founded a new parish of the Lady Margaret in Walworth, built a church, and maintains a vigorous parochial organization.

Gonville and Caius College, Cambridge, has built and maintains Caius House at Battersea for a missioner and six assistants, as a centre of mission work in that district.

Clare College, Cambridge, maintains a mission in a district taken out of All Saints', Rotherhithe.

Corpus Christi College, Cambridge, has built a mission house and chapel at a cost of £5,000, in a district taken out of Christ Church, Camberwell, and provides funds for the work of which it is the centre.

Pembroke College, Cambridge, maintains a mission in a district taken out of All Saints', Newington.

Christ Church, Oxford, has built a church for a new district of St. Frideswide, taken out of St. Michael's, Bromley, and All Hallows', East India Docks, where it maintains three mission clergy, who are assisted by four Sisters of St. John Clewer.

Trinity College, Oxford, maintains a mission in the Great Eastern Railway works at Stratford.

The Oxford House in Bethnal Green has an average of twelve Oxford men residing in it, who carry on a very large and interesting variety of religious and social works. It is erecting new buildings, which are to cost £12,000, for the better accommodation of its work.

Of public schools Eton carries on a mission at Hackney Wick. **Harrow** in St. Helen's, North Kensington. **Brighton College** in St. Augustine's, Stepney. **Charterhouse** in St. George the Martyr. **Clifton College** in Newfoundland Gardens, Bristol. **Dulwich College** maintains a home for boys at Walworth. **Felsted** has a mission church at St. Michael's, Bromley. **Haileybury** supports a lecturer at St. John's College, Agra, workshops in Stepney, and a "Boys' Guild" in St. Giles's, Lincoln's Inn Fields. **Malvern** supports a mission in All Saints', Haggerston. **Marlborough** a mission work in Tottenham. Merchant Taylors' School has a mission house and staff in West Hackney. **Rossall** maintains a mission clergyman in All Saints', Newton Heath. **Rugby** maintains a missionary at Masulipatam in India. **Tunbridge** supplies an extra clergyman in Holy Cross, St. Pancras. **Uppingham** maintains a mission in St. Saviour's, Poplar. **Wellington College** maintains a mission in Walworth. **Winchester** a mission at Landport, Portsmouth. **Bradfield** supports four waifs and strays in the Bishop of Bedford's Home. **Cheltenham** supports a mission district taken out of St. Autholin's, Nunhead. **Radley** helps the work of St. Peter's, London Docks.

LAY AGENCIES.

The lack of a sufficient number of clergymen after the Reformation led to the employment of laymen to keep up some kind of service in the

churches unprovided with more regular ministrations. So in the Colonies the bishops encourage pious laymen in districts remote from any church, to gather their neighbours together for divine worship. In England the exigency of circumstances has led the bishops to seek to enlist help from among the laity under various conditions. One of these attempts is to create an

UNPAID DIACONATE.

Under the following resolution of the Upper House of Convocation on February 15, 1884:—"That this house is of opinion that, in view of the overwhelming need of increase in the number of the Ministry, and the impossibility of providing sufficient endowments for the purpose, it is expedient to ordain to the office of Deacon men possessing other means of living who are willing to aid the Clergy gratuitously, provided that they be tried and examined, according to the Preface of the Ordinal, and in particular be found to possess a competent knowledge of the Holy Scriptures, of the Book of Common Prayer, and of Theology in general; provided also that they be, in no case, admitted to the priesthood unless they can pass all the examinations which are required in the case of other candidates for that office, and that they shall have devoted their whole time to spiritual labour for not less than four years, unless they are graduates before they present themselves for these examinations."

Conditions required of one who desires to assist in the work of the Church as a deacon without stipend in the diocese of London (and the requirements are very much the same in other dioceses):—

"1. He must be possessed of independent means,

and not engaged in any trade or business by which he makes or earns money.

2. He must be not under thirty years of age.

3. He must pass the same examination as other deacons, except that he will not be required to show any knowledge of Greek.

4. He must be recommended by the clergyman whom he is to aid, and must undertake to continue his aid to the same clergyman for not less than two years, unless released from the obligation by the bishop.

5. If he should afterwards desire to be ordained priest, he must first pass the usual examination in Greek, and then give his whole time to the ministry for a year as other deacons do, or if he has no University degree, for two years."

Very few men have offered themselves for this agency.

LAY READERS.

Another more successful attempt has been made to obtain the services of properly-qualified laymen to assist the clergy in the services of the Church, and especially in conducting services in mission rooms, and in suchlike auxiliary agencies supplementary to the regular church services.

The **Readers** hold a high position among these auxiliary agencies. The work committed to them requires special qualifications; the agents are therefore sought among gentlemen of education and leisure; who are required to pass an examination to the satisfaction of the bishop. They will find a large field of usefulness in conducting the services and organizing the evangelizing work of mission centres in towns, and perhaps still more in the conducting of services and organizing Sunday-schools and week-day meetings in the numerous hamlets of the country parishes. At

present the agency has been most fully developed in London; where lectures have been organized for the London readers, and an annual residence for a month's period at one of the universities with opportunities of instruction have been arranged for them, to which readers from all other dioceses are invited.

The following statement presents as accurately as possible the number of readers in each diocese, acting under the licence or authority of the bishop:—

Diocese	No. of Readers	Diocese	No. of Readers	Diocese	No. of Readers
Canterbury	98	Ely	26	Peterborough	60
London	223	Gloustr. & Bristol	50	Ripon	65
Durham	65	Hereford	16	Rochester	141
Winchester	78	Llandaff	34	St. Alban's	23
Bangor	13	Lichfield	39	St. Asaph	10
Bath and Wells	15	Lincoln	16	Salisbury	14
Carlisle	17	Liverpool	75	Truro	56
Chichester	16	Manchester	82	Southwell	67
Chester	63	Newcastle	14	Wakefield	16
Exeter	89	Oxford	21	Worcester	10

There are several organizations for drawing lay agents from a different stratum of society.

The founders of the **Scripture Readers' Association** were among the first to undertake to engage and train the services of lay people in the work of the Church. The London association was founded in 1844; it has now over 140 agents at work in the metropolitan dioceses. The example was followed in other places. The Bristol society has 17 readers, the Liverpool society 49, the Norwich 7, Peterborough 5, Leicester 8, Ripon 27 and 8 Bible women, Nottingham 4, Warwickshire 7, Sheffield 19.

The **Church Army**, founded in 1883, has 175 officer-evangelists wholly engaged in addition to the staff, as well as 45 mission nurses, who are partly engaged in rescue work. They work in all

parts of England and Wales, in Scotland and Ireland, and some few in India. Their agents hold 40,000 outdoor and 50,000 indoor meetings annually, with an aggregate of 7,000,000 attending them.

There was received for the working expenses at headquarters during the year 1891 the sum of £13,000, which includes about £2,300 net income from Gazette, publications, rents, and sources other than subscriptions and donations, in addition to £14,300 (mostly in working-people's pence) locally received for Church Army parish mission purposes.

A very valuable step was taken in 1890 in the provision of a **Church Training College for Lay Workers.** This institution, established by the Society for Promoting Christian Knowledge, provides instruction and training for men who desire to become paid lay workers for the Church, as Lay Evangelists, Scripture Readers, &c. The premises in Commercial Road, Stepney, comprise a chapel, class-rooms, dining-room and bedroom accommodation for twenty-two resident students. The college certificate is given after *one* year's residence. Students are admissible from town or country parishes. A special welcome is given to zealous artisans. A charge of £5 per term (13 weeks) is made for each resident, in return for which board, lodging, and tuition are given.

During the year 1891 the college has sent out fourteen men, who have passed through its course of training, to busy parishes in various parts of England. At Christmas 1891 and Easter 1892 others will complete their course.

Evening Classes are held at the college for London workers in the winter months. Evening lectures have also been given at other stations at Westminster, Stratford, and Kennington.

LAY HELPERS.

Nearly every considerable parish has its Lay Helpers in the shape of Sunday-school teachers, choir men, &c., and in many dioceses there is a Diocesan Lay Helpers' Association, whose object is to organize and assist in training the lay religious work of the diocese.

DISTRICT VISITORS.

The great majority of town parishes and many rural parishes have a body of District Visitors, for the most part ladies, whose weekly visits are made more acceptable by their being the administrators of a relief fund, and who keep the clergy in touch with great numbers of the people. Their total number must be very large, perhaps exceeding in number all other agents put together. Their friendly intercourse with the women of the families visited by them is of great value, but perhaps the time has come when steps should be taken to intensify the spiritual earnestness of this great army of workers, to give them some special training for their work, and to make it more systematic in its method.

BROTHERHOODS.

The ignorance and misery of the rapidly-increasing populations of the thirteenth century called forth two new agencies to minister to their needs. St. Dominic founded the Order of Preaching Brothers (Frères Friars) to cope with the religious ignorance of the people, and with the heretical opinions which were beginning to spread among them. *St. Francis* founded an order of Brothers

to minister to the sufferings of the poor and sick. Wiclif in the fourteenth century organized a band of Poor Priests to spread abroad the new opinions of which he was the champion. It was natural that the religious ignorance, and the temporal misery so prevalent among large masses of the town populations of the present time, should suggest the revival of agencies similar to the brotherhoods which (for a time at least) worked so great and rapid a revival of religion in those earlier times. The first attempt was the organization of the fathers of the **Order of St. John the Divine, at Cowley**, near Oxford, about the year 1860, who devote themselves especially to mission preaching, and have sent fathers on work of this nature both to the United States and to India. A very important step was taken towards the spread of this revived agency by **the formal sanction given to it by the Convocation** of the southern province. On July 5, 1889, on the motion of Canon Farrar, the Lower House adopted the principle that "the time was come when the Church can with advantage avail herself of the voluntary self-devotion of brotherhoods both clerical and lay, the members of which are willing to labour in the service of the Church, without appealing for funds to any form of public support." This was followed up on February 13, 1890, by a resolution "that the members of such Brotherhoods should be allowed to bind themselves by dispensable vows of celibacy, poverty, and obedience." These resolutions were accepted by the Upper House, April 30, 1891. The foundations of a brotherhood on these lines has been laid in the East of London under the care of the Bishop of Bedford. It remains to be seen whether there is enough of the spirit of self-devotion among the men of our day to supply the material for any large development of this agency.

ORGANIZED WOMEN'S WORK IN THE CHURCH.

One of the most striking of the new agencies to which the needs of the Church have given rise, is the organization of women's work in the Church in the shape of **Deaconesses** and **Sisterhoods**. The infancy of the movement met with great opposition, under the idea that it was a revival of the conventual system of the middle ages. It was probably the value of the work of Miss Nightingale's nurses in the Crimean War, and of the London sisterhoods during the cholera of 1866, which disarmed prejudice, and it was soon found that their trained nursing was an addition to the resources of humanity against physical suffering, and that there is no evangelizing agency so efficient among the lowest classes of our town populations as their gentle, self-sacrificing love. Probably the first sisterhood was a small one at **Devonport**, organized by Miss Vellon, under the advice of Dr. Pusey. After an interval there followed the **East Grinstead Sisterhood of St. Margaret**, of which the late Dr. Neale was the Warden; the **Sisterhood of St. John the Baptist, at Chester**, under Mr. Carter as Warden, and the Hon. Mrs. Monsell as Superior, grew into an important institution; **The All Saints' Sisterhood**, Margaret Street, is of about the same standing; and of late years the **Sisters of the Church** at Kilburn have become one of the largest of these invaluable agencies. There are many small parochial sisterhoods which bind themselves to the church work of their own parish, and many which give themselves to the working of some individual institution. A list of them is given below, which is taken from the Year-Book of the Church. Several of the greater institutions, it will be observed, have established

branch houses in India, the Colonies, and the United States.

Sisterhood of St. Margaret, East Grinstead, with twenty-nine home departments of work, and seventeen branch houses over the country. *Sisters of the Holy Cross*, Hayward's Heath, with four branches. *The Sisterhood of the Holy Ghost the Comforter*, Worthing, for sick visiting. *St. Raphael's Home*, and Hospital for Consumption. *St. Mary's Home*, Brighton, with nine departments of work. *The Sisters of Charity, St. Raphael's*, Bristol, with nine home departments and branches, and one in Africa in connection with the Central African Mission. *The Sisterhood of St. Michael and All Angels*, Bussage House of Mercy. *The Sisterhood of All Saints*, Margaret Street, London, founded in 1851, with twenty-seven departments and branches, and branches at Baltimore, Philadelphia, Cape Town and Bombay. *The Sisters of Bethany*, House of Retreat, Clerkenwell, with ten departments and branches, and a branch in connection with the Archbishop's Mission to the Assyrian Christians, Ururi, Persia. *St. Mary and St. Scholastica*, Twickenham, for the practice of the devotional life, with a Home of Rest and Orphanage. *St. Cyprian's. Nursing Sisters of St. John the Divine*, with three branches. *St. Peter's Home*, Kilburn, accommodates eighty patients, has eight branches. *Sisters of the Church*, Kilburn, with sixteen departments and branches. *St. Katherine's*, Fulham, with five branches. *Sisterhood of All Hallows*, Ditchingham, House of Mercy. *St. Thomas the Martyr*, Oxford, parish work, with six branches. *St. John the Baptist*, Clewer, founded 1849, with twenty-nine branches in England, and a branch with several departments in Calcutta. *Sisterhood of St. Mary*, Wantage, with sixteen branches. *Society of the Holy and Undivided Trinity*, Oxford, parish and educational work. *The Sisterhood of St. Lawrence*, Belper, with four branches. *The Sisterhood of St. James*, Kilkhampton. *The Community of the Epiphany*, Truro. *The Sisterhood of St. Peter*, Horbury, with four branches. *The Community of the Mission Sisters of the Holy Name of Jesus*, Malvern, with eight branches, and a house at St. John, N.B., Canada. *The Sisterhood of the Holy Rood*, York, with four branches.

Another "school of thought" is represented by the **Mildmay Deaconesses**, which is really a Sisterhood; and so much has the movement approved

itself to the popular mind, that there are one or more dissenting institutions on similar lines.

These organizations were definitely recognized by the Upper House of the Convocation of Canterbury in 1890, in the following resolution :—

Resolved: 1. "That this House, recognizing the value of Sisterhoods and of Deaconesses and the importance of their work, considers that the Church ought definitely to extend to them her care and guidance." 2. "That those who enter a Sisterhood shall be permitted, after an adequate term of probation, and being not less than thirty years of age, to undertake lifelong engagements to the work of the community, provided that such engagements be liable to release by competent authority." 3. "That the form of such engagements should be a promise made at the time of admission, before the Bishop or his commissary, from which, if the Bishop think fit, upon cause shown, he might subsequently release the Sister." 4. "That the statutes of the community should be sanctioned by the Bishop under his hand, and not be changed without his approval, signified in like manner." 5. "That no statutes should contain any provision which would interfere with the freedom of any individual Sister to dispose of her property as she thinks fit." 6. "That no branch house of a Sisterhood should be established or any branch work undertaken in any Diocese without the written consent of the Bishop of such Diocese." 7. "That no work external to the community should be undertaken by the Sisters in any parish without the written consent of the Incumbent of such parish, subject, if that be refused, to an appeal to the Bishop." 8. "That Deaconesses having, according to the best authorities, formed an order of ministry in the early Church, and having proved their efficiency in the Anglican Church wherever the order has been revived, it is desirable to encourage the formation of Deaconesses' institutions, and the work of Deaconesses in our Dioceses and parishes." 9. "That a Deaconess should be admitted in solemn form by the Bishop, with benediction by the laying-on of hands." 10. "That there should be an adequate term of preparation and probation." 11. "That a Deaconess so admitted may be released from her obligations by the Bishop, if he think fit, on cause shown." 12. "That a licence to serve in any parish should be given by the Bishop of the Diocese, at the request of the Incumbent, to any Deaconess employed therein." 13. "That the dress of a Deaconess should be simple, but distinctive." 14. "That a Deaconess should not

pass from one Diocese to another without the written permission of the Bishop." 15. "That special care should be taken to provide for every Deaconess sufficient time and opportunity for the strengthening of her own spiritual life."

DEACONESSES' INSTITUTIONS.

The social condition of women, especially in the East, in early times made it very desirable if not necessary that much of their religious teaching and training should be committed to women. We find in apostolic times an order of Christian women set apart for these ministrations, who were called Deaconesses. St. Paul sent his Epistle to the Romans by the hands of Phœbe, a "deaconess of the Church of Cenchræa," and the same apostle gives Timothy directions about the choosing of deaconesses (1 Tim. iii. 11). They continued to be employed in the Church till about the twelfth century, when the order seems to have fallen into disuse. It was revived in modern times in Germany, where an Institution of Deaconesses was established at Nonnenwerth near Bonn, which excited much interest in England, and probably suggested the idea of the revival in the Church of England of this mode of training and systematizing woman's work in the Church. The first institution was founded in London in 1861, and the example has been followed in many other dioceses. The deaconesses are taught and trained; are instituted to their office by the bishop with a service of Benediction; and work under the direction of the parochial clergy. They take no vows, and are not under a perpetual obligation. The following is a list of their institutions:—

Deaconesses' Home, Maidstone. *London Diocesan Institution*, with a School and Convalescent Home, 12 Tavistock Crescent, W. *East London Institution*, 2, Sutton Place, Hackney, with twelve branch homes in the several parishes

in which they work. *Deaconesses' Home*, Portsmouth, has branch works in various parishes, and a branch in Kaffraria. *Deaconesses' Training Home*, Chester, with a Nursing Home. *Durham Diocesan Mission Ladies. Deaconesses' Home*, Bedford. *Lichfield Deaconesses' Institution*, Lichfield. *Rochester Diocesan Deaconesses' Institution*, 11, Park Hill, Clapham. *Salisbury Diocesan Deaconesses' Institution*, Salisbury.

CARE OF THE SICK.

The self-devotion of gentlewomen to the gratuitous care of the sick as a form of religious work is one of the most successful of the new agencies. It has developed itself in various channels. Some of the greater sisterhoods have built **Convalescent Hospitals** by the seaside. In some cases the nurses form a **sisterhood** and live together in their own Home, going forth wherever asked for to act as sick nurses; some only visit in their immediate neighbourhood. Some of the **public hospitals** have been glad to put the nursing of their patients into the hands of these Nursing Sisters. **Parochial Nurses** have been introduced into many parishes. **Nursing Institutions** for training respectable young women for nursing as a profession have been founded as a part of the work of the Church all over the kingdom; the 'Year-Book for 1892' gives a list of twenty-eight of them. Of **Convalescent Homes** the same authority gives a list of seventy-seven. Of **Cottage Hospitals** founded in country places for the treatment of the sick of the parish or neighbourhood, capable of accommodating from four to twenty patients, there is a list of eighty-one.

The Parochial Mission Women's Association was founded in 1860 to train and employ female agents to labour among the class below that reached by ordinary District Visiting.

The Association now employs 179 women in twenty dioceses. The savings of the poor, collected by the Mission

Women in 1891 amounted to £14,364, and the total thirty-two years to £351,218.

THE GIRLS' FRIENDLY SOCIETY

was founded in 1875. By the last returns from the 1,094 branches it now numbers in England and Wales 28,907 associates, 132,084 members, and 32,219 candidates. The Society exists in 6,013 out of the 14,000 parishes in England and Wales, and there are G.F.S. Branches in many continental towns. Sister societies have been established in Scotland, Ireland, America and the Colonies, and in the dioceses of Lahore and Calcutta.

REFORMATORY, &c., WORK.

There are numerous agencies spread all over the country for work among classes and individuals who have fallen, or are in imminent danger of falling, into sin.

The Church of England Temperance Society has thirty-five diocesan branches, and has penetrated into thousands of parishes. It has special branches of great usefulness in the **Police Court Rescue, Prison Gate Mission, Race-course and Van Mission**, and **Inebriate Homes. The Ellison Lodge** is a permanent Home of a similar character to the last before-mentioned.

The Reformatory and Refuge Union has 666 affiliated institutions. Besides Reformatories and Industrial Schools, it has a **Children's Aid Society**, a **Women's Mission to Women**, and a **Discharged Prisoners' Aid Society.**

There are twenty-four **Reformatories and Industrial Schools** for boys, and nineteen for girls, scattered over the country.

The Church of England Society for providing Homes for Waifs and Strays, which started in 1881,

has now twelve Homes for boys and fifteen for girls, and boards out over 600 children in suitable homes in the country, and was instrumental in raising £31,633 in 1891.

The Church Penitentiary Association has in union with it forty-one Penitentiaries and forty-four Refuges: the former has accommodation for 1,296, and the latter for 330, together equal to 1,626. The number of self-devoted women managing the Institutions was 246—viz. 205 in the Penitentiaries and 41 in the Refuges, being in the proportion of one to six penitents. The Church Year-Book gives details of **sixty-six Church Penitentiaries; sixty-two Refuges; and four Children's Homes.**

Other institutions of the same class are the **Church Mission to the Fallen**, which has no homes, but directs its efforts to missionary work. It has branches in St. Pancras and at the East India Docks. **The Female Mission to the Fallen** has six homes and twenty-five agents working in London. **The Ladies' Association for the Care of Friendless Girls** has ninety branches, chiefly in larger towns.

Of **Church Orphanages** there are seventeen for boys, with accommodation for 905; forty for girls, with accommodation for 2,087; and thirteen for boys and girls, with accommodation for 2,416.

The Young Men's Friendly Society, founded in 1879, has now over 600 branches and affiliated societies in England, Scotland, Ireland, the Colonies, and the United States of America; and over 35,500 associates and members. Its object is to help young men, both spiritually and temporally, by promoting purity and temperance; befriending young men leaving home, and protecting them from evil influences; promoting thrift and independence, a healthy tone of literature and amusement, and co-operation amongst institutions *existing for kindred* objects.

CHURCHWARDENS.

The office of churchwarden is so ancient that we have no account of its origin. Their primary duty was probably to take care of the church (or at least the nave of the church, the rector being liable for the chancel) and its goods on behalf of the parishioners.

Who may be Churchwardens?—There are certain persons **disqualified** from holding the office, viz. aliens, Jews, persons who have been convicted of felony, and children. There are others **excused**, viz. Peers of Parliament, clergymen, members of the House of Commons, attorneys and their clerks, medical men of all kinds.

Modes of Election.—In the general case churchwardens, by Canon 90 of 1603, and by custom, must be elected in Easter week, at a meeting of the Vestry, summoned by public notice fixed upon the church doors for three clear days. The Vestry is to meet for the election "in some convenient place in the precincts of the church." The rector or vicar has a right to preside, and has a vote as a parishioner, and a casting vote as chairman. The wardens are to be chosen by the joint consent of the minister and parishioners, if it may be; but if they cannot agree upon such choice the minister shall choose one, and the parishioners the other. The voting shall be by show of hands; a poll may be demanded, and shall be fixed by the chairman at his reasonable discretion. A person duly qualified and legally chosen must serve. Non-residence does not disqualify if the person have a farm, or be partner in a house of business within the parish. Vacancies by death or otherwise may be filled up in any part of the year.

[FORM OF NOTICE.]

Parish of _____

Notice is hereby given that a Vestry will be held on day next, the of , at o'clock in the fore [*or after*-] noon precisely, at [*the usual place of meeting*], for the purpose of electing churchwardens for the ensuing year.

Dated this day of

[Signed] A. B., Rector or Vicar.

In churches of modern date the mode of electing churchwardens is ordered by the Act of Parliament under which they were constituted. The mode of election under the Act 58 Geo. III. c. 44 was repealed by the amending Act 59 Geo. III. c. 134, which directed the appointment, by the Commissioners appointed to carry out the Act, of a **select vestry**, who should elect churchwardens. In churches built under 1 and 2 Wm. IV. c. 38, it is directed that one warden shall be chosen by the minister, and one by the **pew renters**. In the case of chapels of ease, under the above Act, and under the Endowment Act of 6 and 7 Vict. c. 37, persons elected wardens **must be members of the Church of England**. Under 8 and 9 Vict. c. 70, they must be **residents within the ecclesiastical district**. When a parish has been divided by a private Act, the mode of election in the newly-constituted parish or parishes will depend upon the special provisions of the Act.

The churchwardens are, at the next visitation of the ordinary (who is generally the archdeacon), to appear, and make and subscribe a declaration to the effect that they will faithfully and diligently execute the duties of their office. Until they have made such declaration, they are not in full power. The old churchwardens continue to act until their successors are appointed.

If the same churchwardens are elected for several successive years, the declaration is to be made and

subscribed before the ordinary after each election, as the office is only *annual*.

The Duties of the Churchwardens.—Lord Stowell says: "I conceive that their duties were originally confined to the care of the ecclesiastical property of the parish, over which they exercise a discretionary power for certain purposes. In other respects, it is an office of observation and complaint, but not of control, with respect to divine worship; so it is laid down in Ayliffe in one of the best dissertations on the duties of churchwardens, and in the canons of 1591. In these it is observed that the churchwardens are appointed to provide the furniture of the church, the bread and wine of the Holy Sacrament, the surplice, and the books necessary for the performance of divine worship, and such as are directed by law; *but it is the minister* who has the use. If, indeed, he errs in this respect, it is just matter of complaint, which the churchwardens are bound to attend to, but the law would not oblige them to *complain* if they had a power themselves to *redress* the abuse. In the service the churchwardens have nothing to do but to collect the alms at the offertory; and they may refuse the admission of strange preachers into the pulpit; for this purpose they are authorized by the canon, but *how?* (Canon 50 of 1603.) When letters of ordination are produced their authority ceases. Again, if the minister introduces any irregularity into the service, they have no authority to interfere, but they may complain to the ordinary of his conduct."

Among the duties of churchwardens are the following:—To take care that order be preserved in the church and churchyard during Divine service; to watch over the due observance of the Lord's Day in their respective parishes; to present, at visitation, such persons and things as are by

law presentable; to see that the church, the churchyard, and fences be kept in proper order and repair; to provide the sacramental bread and wine; to take the custody of the church goods; and to provide, repair, and renew, as often as there may be occasion, all things which are requisite for the decent performance of Divine service. They are also to call vestry meetings for the making of a church rate, and for such other parish business as requires to be submitted to a vestry; and, at the expiration of their year of office, to render an account of the sums by them received and expended; to get the same passed by the vestry; and to transfer the books and balance of moneys to their successors.

"The Articles of Inquiry" transmitted to the churchwardens, when summoned to a visitation, will further serve them as a guide in the duties of their office. They have no power to interfere with the performance of Divine service, nor with the hours thereof, nor with the proper use of the goods and ornaments of the church: on all these matters if they have any cause of complaint they should refer to the ordinary.

The Offertory.—The rule with reference to the money collected at the offertory is that it shall be disposed of "to such pious and charitable uses as the minister and churchwardens shall think fit; wherein if they disagree it shall be disposed of as the ordinary shall appoint." The "pious and charitable uses" are to be specifically determined not as each of the consulting parties may individually see fit with reference to any particular portion assigned him, but as all of them may resolve with reference to the whole. Though there is no objection to each distributing a portion assigned him to uses agreed upon by all.

Pews.—*The rector* has a right to a seat in the

chancel. No person has a legal right to occupy in the parish church any pew or seat exclusively without the permission of the churchwardens, except by prescription or by faculty.

By immemorial use and by reparation (when repairs have been needed), a prescriptive right to a pew may be established as appurtenant to a particular house within the parish; and if a house to which a pew is so legally appurtenant be let, the occupier is entitled to the use of the pew.

But if it can be shown that the pew was not always connected with that particular house, or that it has at any time been repaired by the churchwardens, at the cost of the parish, the prescription cannot be established.

A legal claim to a seat or pew as an inheritance derived from the original holder, or as appurtenant to land, exclusively of a house or residence, cannot be established.

The distribution of pews and seats, which are not held either by faculty or by prescription, rests with the ordinary; the churchwardens are his officers, and they are to allot them to the parishioners according to their reasonable discretion, taking care to afford suitable accommodation to as many as possible. When a parishioner has been placed in a seat or pew by the churchwardens, or has been suffered for some time to occupy it, he is said to have a *possessory* right in it, which he may maintain against a stranger; but he is liable, when occasion shall require, to be displaced by the churchwardens, who, if more church accommodation be required, may make a different distribution of the pews or seats so as to supply the deficiency; but if they do so capriciously, and without just ground, the ordinary will interfere. In these arrangements, therefore, it may be useful

that the advice of the minister should be taken; but he has no legal power to interfere.

The erection of a pew or seat by any individual at his own charge, even with the leave of the minister, the churchwardens, and all the parishioners, gives him no permanent interest therein; such interest can be obtained only by a faculty.

Churchwardens must not permit pews or seats to be altered in size, height, or form, &c., at the mere pleasure of individuals.

In a parish church, a pew or seat cannot legally be let or sold by any person unless by Act of Parliament; and if a pew or seat be appurtenant to a house, it can only pass with the house to which it is appurtenant. As a general rule, a person not being an occupying landowner in the parish cannot retain to his own use, or acquire a right to, a seat in the body of the church, or in the public aisles or galleries.

Custody of the fabric and furniture.—The wardens have only the custody of the church and its furniture, and have no right to interfere with their use under the minister. As the freehold of the church is vested in the incumbent, there is no doubt that he has a right to the **custody of the keys** of the church, subject to the granting admission to the churchwardens for purposes connected with the due execution of their office. If the minister refuses access to the church on fitting occasion, he will be set right on application and complaint to higher authorities.

The legal control of the **bells** is regulated by the canons of 1603. By canon 88 the churchwardens or questmen, and their assistants, shall not suffer the bells to be rung superstitiously upon holidays or eves abrogated by the Book of Common Prayer, nor at any other times, without good cause, to be allowed by the minister of the place and by them-

selves. Dr. Phillimore gives the opinion that although the churchwardens may concur in the ringing or tolling of the bells on certain public and private occasions, the incumbent nevertheless has so far the control over the bells of the church that he may prevent the churchwardens from ringing or tolling them at undue hours or without just cause.

Lord Stowell also gave the opinion: "I think that the bells cannot be rung without the consent of the rector; the 88th canon is precise on this point, and is, I conceive, binding upon the churchwardens" (Sir R. Phillimore, 'Ecclesiastical Law,' p. 1757). They have the care of a benefice during a vacancy.

Church Rates.—The Act of 31 and 32 Vict. c. 109, abolished the power of enforcing payment of church rate after July 31, 1868 (except in some special cases, as for example where money had been borrowed on security of the rate), but the wardens have still a right to make a rate in the usual legal way, and to collect it from those parishioners who choose voluntarily to pay it. It is perhaps to be regretted that the churchwardens and the parishioners have not everywhere continued to maintain this convenient and equitable mode of raising money for church expenses. At present we are in this absurd situation, that nobody is legally liable for the maintenance of the church and churchyard and the necessary expenses of divine service.

THE EDUCATIONAL WORK OF THE CHURCH OF ENGLAND.

THE history of education in England is involved in the history of the Church of England. From the Anglian and Saxon conquests down to the Reformation the whole education of the country, and from the Reformation to the present day the greater part of it, has been the work of the Church. Throughout all that period eminent churchmen have founded and maintained colleges and schools, as a work of piety, with the view of spreading the advantages of education.

The missionaries who settled in the various kingdoms at once founded a school as a necessary part of their evangelizing work, and from that time the **cathedral schools** were maintained as an important part of the organization of every diocese. When the third Lateran Council in 1179 decreed that scholars should be settled in all cathedrals, with sufficient revenues for their support, and with authority to give licences to all the schoolmasters of the diocese and superintend their work, it was only regulating an old institution. Every monastery as well as every cathedral had its school. The seventy-eighth Canon of 1603 probably only confirms the practice of ancient times, when it encourages the incumbent of any parish in which there is not a grammar school to undertake "the training up of children in principles of true religion."

There were, especially just before and after the Reformation, many **schools of secular foundation.** For some centuries it was a fashion for persons

who had risen to eminence in the Church or State or in commerce to found a school, often in their native place, as a thank-offering for their own good fortune, and a help to the youth who, inspired by their example, would thus be aided by their bounty, to achieve like fortune. Guilds frequently maintained schools for the children of their own members, of which Merchant Taylors' School is still an illustrious example.

There was no wish to restrict education to the higher classes; on the contrary, wherever a lad of the lower classes showed signs of exceptional mental gifts, his abilities were cultivated at school, he was sent to a university, with an exhibition or a scholarship, and the way was open to him without let or hindrance to rise to the highest offices and dignities in Church and State.

This sketch of the past educational work of the Church, and of its existing educational institutions, may be conveniently arranged under the headings of the **Universities, Grammar Schools,** and **Elementary Schools.**

THE UNIVERSITIES.

The term University was originally applied to an educational organization in the sense which it bears in the Roman Law, viz. to signify a corporation, not in the modern sense of an assemblage of all the sciences. It was not till the twelfth century that the word *Universitas* was used to signify a gathering together of students and teachers at one spot; and the earlier title of *Scholæ*, the Schools, survived late into the middle ages. Certain schools attained special celebrity through accidental causes, as the patronage of a sovereign, the genius of a great teacher, or succession of teachers. In the eighth century the schools of York were famous

throughout Europe, and students came to them from all parts. Tours became equally famous when our English Alcuin was its abbot, and many English students resorted thither. The schools of Paris and Oxford were still more famous in the thirteenth century.

Universities seem at first to have been voluntary associations of clergy for the purpose of promoting the study of whatever arts and sciences were then known in Western Europe. They gradually acquired reputation; it became the custom for students to seek the advantages to be gained from the illustrious teachers to be found at these great centres of learning. The students were examined at different stages of their career, and the university conferred an honorary title on those who satisfactorily passed the several examinations, which was a certificate to all the world of the bearers having passed through a certain course of study, and attained a definite proficiency in it. The course of reading in the schools was four years in grammar, rhetoric, and logic, before the student could be admitted a Bachelor; three years in science, viz. arithmetic, music, geometry, and astronomy, before inception as a Master; seven years' study before, as a Bachelor of Theology, he could lecture on the *Sentences;* and lastly, he must study the Bible for three years, and lecture on one of the Canonical Books, before he could take his degree as a Master or Doctor of Theology ('*Munimenta Academica,*' Rolls Series). Then he was at liberty to lecture on Theology to any pupils who chose to attach themselves to him.

The Church in whose bosom, and from the concourse of whose members, these institutions had sprung up, naturally incorporated them into her system, subjected them to her discipline, and gave authority and universal recognition to their honor-

ary distinctions. The law recognized their corporation and protected their privileges.

The first authentic records of our two national Universities of Oxford and Cambridge belong to the twelfth century. It is to be noted that neither was a cathedral town (Oxford was not an episcopal see till the time of Henry VIII.).

The course of education received a new development by means of the universities. The monks began to send up their most promising scholars to finish their education with the greater advantages to be found at the universities, and built or provided houses in which their students might reside under proper care. Bishops and lay benefactors also built hostelries, or halls, and provided stipends for students. Out of these arose the mediæval COLLEGES. That of Merton at Oxford was the earliest, and a peculiarity of its foundation seems to mark its transition character. Walter de Merton, Bishop of Rochester, and Chancellor of England, organized a body of students to whom he assigned a house of residence and revenues for their support, but his house was not in or near any university, and his intention was that his students should resort to whatever place afforded for the time the greatest educational advantages. Within ten years, however, he built another house at Oxford, which was then the second school of the Church,—Paris being at that time the first,—and transferred the whole establishment thither, still providing for its possible transfer to some other place. The advantages which this new college afforded, with its well-ordered arrangements for religious and moral training, and for private assistance in prosecuting the studies of the university, induced others to follow the example. Peterhouse was founded ten years afterwards at Cambridge "on the Rule of Merton," *i. e.* on the same model.

Those of later date, but before the Reformation, such as New College, Magdalen, &c., were based upon the same principles, but included more largely the liturgical character of other ecclesiastical foundations, and in their scholastic arrangements were more expressly connected with the university system. Those subsequent to the Reformation were more strictly academical, and more intimately related to the universities. But all were in themselves separate institutions, having each its own revenues, corporate rights, and internal discipline, over which the universities had no control. In process of time the old hostelries, or halls, became deserted (with some exceptions at Oxford), and disappeared, and all the students were resident in, or affiliated to, one or other of the colleges. Thus the dignitaries of the colleges naturally acquired the chief offices in the universities; university legislation naturally was formed with a view to the actual state of things, and thus the colleges gained as it were a monopoly of the university. For the better discipline of the students of the universities, the university authorities were clothed with exceptional magisterial authority over the towns in which they were situated.

Changes amounting to a revolution have been made in the universities and colleges of Oxford and Cambridge by recent legislation. 1. **The university has been enlarged** and strengthened by the addition of fresh faculties to its course of education, and of professors in those faculties, and the provision for students not members of any college. 2. **The colleges have been secularized**; the endowments anciently provided for keeping the students under the religious and moral discipline of a religious house, during the dangerous years when they are removed from parental control, and

subjected to the dangers incident to university life, have been confiscated to general educational purposes; in short, the Church has been robbed of her colleges. With the spirit which she has shown in other branches of educational work, the Church has at once set itself to provide new foundations for her children. **Keble College**, at Oxford, founded on the Church lines of the old colleges, has already attained a prestige equal to that of the older foundations. The **Pusey Library**, with its staff of Fellows, is a novel endowment of sacred literature, which is calculated also to help in maintaining the religious tone of the university. A new **Hall** at each university already provides a religious home, though of a humbler type, for a number of students.

The **University of Durham** was founded 1832, out of lands belonging to the dean and chapter of Durham; it was intended for the special convenience of residents of the northern counties; but the increased facilities for travel, and the prestige of the older universities, has allowed it only a moderate success.

Among colleges, **King's College, London**, founded on Church of England principles, has attained a high reputation for the excellence of its course and the attainments of its graduates. It gives the degree of Associate of King's College (A.K.C.) to those who have satisfactorily passed its examinations. Several other colleges for the education of men for Holy Orders have been founded in different parts of the country, which will be found noticed under the title **Theological Colleges**, pp. 272—274.

The following are the details which it seems desirable to give now of the organization of the three universities of Oxford, Cambridge, and Durham.

UNIVERSITY OF OXFORD.

Founded	COLLEGES	FOUNDERS	HEADS	Elect	Income from Endowments	Undergrads	Members of Convocation	Members on the Books
1437	*All Souls*	Henry Chichele, Archbp. of Canterbury	Sir W. R. Anson, Bt., D.C.L., *Warden*	1881	£16,048	6	102	120
1263	*Balliol*	John Balliol (father of King of Scotland of that name)	Benjamin Jowett, M.A., *Master*	1870	6,267	228	399	827
1509	*Brasenose*	Wm. Smith, Bp. of Lincoln, and Sir Rich. Sutton	Charles B. Heberden, M.A., *Principal.*	1889	7,691	121	323	551
1532	*Christ Church*	Cardinal Wolsey	Francis Paget, D.D., *Dean*	1892	31,977	281	730	1,321
1516	*Corpus*	Rich. Fox, Bp. of Winchester	Thomas Fowler, D.D., *President*	1881	12,397	87	214	355
1314	*Exeter*	Walter de Stapledon, Bp. of Exeter	William W. Jackson, M.A., *Rector*	1887	4,699	147	516	817
1874	*Hertford*	Elias de Hereford, about 1282, reconstituted	Henry Boyd, D.D., *Principal*	1877	—	84	162	333
1571	*Jesus*	Queen Elizabeth	Hugo Daniel Harper, D.D., *Principal.*	1877	8,254	89	116	279
1870	*Keble*	Subscription, in memory of Rev. J. Keble	Robert James Wilson, M.A., *Warden*	1898	—	184	171	573
1427	*Lincoln*	Rich. Fleming, Bp. of Lincoln, reconstituted by Th. Rotherham, Archbp. of York, 1478	William Walter Merry, D.D., *Rector*	1884	5,007	95	172	345
1458	*Magdalen*	Wm. of Waynflete, Bp. of Winchester	Thomas H. Warren, M.A., *President*	1885	24,323	169	249	602
1264	*Merton*	Walter de Merton, Bp. of Rochester, 1214, moved to Oxford	Hon. G. C. Brodrick, D.C.L., *Warden*	1881	14,648	131	255	497
1379	*New College*	Wm. of Wykeham, Bp. of Winchester	James Edwards Sewell, D.D., *Warden.*	1860	19,047	240	278	747
1326	*Oriel*	King Edward II., 1326	David Binning Munro, M.A., *Provost*	1882	5,608	98	238	419
1624	*Pembroke*	Thos. Tesdale, Esq., and Rich. Wightwick, B.D., Ruler of Ilsley, 1624		1864	3,687	63	182	293
1340	*Queen's*	Robert de Eglesfield, Chaplain to Queen Philippa	John Richard Magrath, D.D., *Provost*	1878	10,921	125	292	546
1555	*St. John's*	Sir Thos. White	James Bellamy, D.D., *President*	1871	11,112	102	330	584
1554	*Trinity*	Sir Thos. Pope	Henry George Woods, M.A., *President*	1887	5,828	168	306	603
1249	*University*	[Alfred the Great, 872], William, Archbp. of Durham	James Frank Bright, D.D., *Master*	1881	6,354	107	311	541
1613	*Wadham*	Nicholas Wadham	George Earlam Thorley, M.A., *Warden*	1881	4,201	101	226	418
1714	*Worcester*	Originally Gloucester Coll. for Benedictine Monks, 1283; reconstituted, 1714	William Inge, M.A., *Provost*	1881	2,118	114	236	441
	HALLS.							
1226	*St. Edmund*	[St. Edmund, Archbp. of Cant., 1226], reconstituted	Edward Moore, D.D., *Principal*	1864	—	37	44	111
1333	*St. Mary*		Drummond P. Chase, D.D., *Principal.*	1857	—	32	29	79
	Charley's		W. H. Charley, M.A.	.....	—	44	7	62
	Turrell's		Henry Joseph Turrell, M.A.	.....	—	10	1	15
	Non-Coll. Stu.		Richard Wm. M. Pope, D.D., *Censor*	.....	—	247	77	452
			Total (Oxford Calendar, 1891)			3,110	5,966	11,934

UNIVERSITY OF OXFORD.

	Elect.
Chancellor, Most Hon. the Marquis of Salisbury, K.G., D.C.L.,[1] *All Souls*	1869
High Steward, Rt. Hon. the Earl of Selborne ...	1891
Vice-Chancellor, Henry Boyd, D.D., Principal of *Hertford*	1890
Pro-Vice-Chancellors, James Bellamy, D.D., *St. John's*; J. R. Magrath, D.D., *Queen's*; G. C. Brodrick, D.C.L., *Merton*; W. Inge, M.A., *Worcester*	1891
Proctors, W. H. Hutton, M.A., *St. John's*; L. A. Selby-Bigge, M.A., *University*	
Pro-Proctors, S. Ball, M.A., *St. John's*; L. V. Lester, M.A., *St. John's*; A. Hassall, M.A., *Ch. Ch.*; J. Tracey, M.A., *Keble*	
Burgesses, Right Hon. Sir John Robert Mowbray, Bart., D.C.L., *Ch. Ch.*	1868
John Gilbert Talbot, D.C.L., *Ch. Ch.*	1878
Assessor of the Chancellor's Court, Thomas Erskine Holland, D.C.L., *All Souls*	1876
Deputy Steward, A. S. Hill, D.C.L., *St. John's* ...	1874
Public Orator, W. W. Merry, D.D., *Lincoln* ...	1880
Member of the Medical Council of the United Kingdom, W. S. Church, M.D., *Ch. Ch.*	1889
Bodley's Librarian, Edwd. Williams Byron Nicholson, M.A., *Trinity*	1882
Sub-Librarians, A. Neubauer, M.A., *Exeter* ...	1873
Falconer Madan, M.A., *Brasenose*	1880
Keeper of Archives, T. V. Bayne, M.A., *Ch. Ch.* ...	1885
Keeper of Museum, E. B. Tylor, M.A., *Balliol* ...	1883
Radcliffe's Librarian, Sir Henry Wentworth Acland, Bart., M.D., *All Souls*	1851
Keeper of the Ashmolean Museum, A. J. Evans, M.A., *Brasenose*	1884
Registrar of the University, Edward Tindal Turner, M.A., *Brasenose*	1870
Radcliffe Observer, E. J. Stone, M.A., *Ch. Ch.* ...	1879
Bampton Lecturer for 1892, Right Rev. A. Barry, D.D., sometime Bishop of Sydney	
Secretary to the Curators of the University Ches., William B. Gamlen, M.A., *Exeter*	1873

[1] With few exceptions, but one academical degree or other distinction is given.

Elect.

Registrar of the Chancellor's Court, Frederic Parker Morrell, M.A., *St. John's* 1870
Coroner of University, F. P. Morrell, M.A., *St. John's*
Univ. Counsel, Sir H. Davey, M.A., Q.C., *Univ.* ... 1877
Solicitor, Frederic P. Morrell, M.A., *St. John's.*
Bedels, G. Shelton, *Law;* E. Parker, *Medicine;* W. Moon, *Arts;* E. H. Bellamy, *Divinity.*
Organist, James Taylor, MUS.B., *New College.*
Clerk of the University Schools, George Parker.
Keeper of the University Galleries, A. Macdonald.
Secretary for the Establishment of Lectures and Teaching in Large Towns, Michael E. Sadler, M.A., *Christ Church.*

HEBDOMADAL COUNCIL.

Official Members, The Chancellor; Vice-Chancellor; ex-Vice-Chancellor; Proctors.
Heads of Houses, Dean of *Ch. Ch.;* Provost of *Queen's;* Principal of *St. Edmund Hall;* Provost of *Worcester;* President of *Corpus;* President of *St. John's.*
Professors, The Regius Professor of Pastoral Theology; the Regius Professor of Greek; the Regius Professor of Divinity; the Sedleian Professor of Natural Philosophy; the Waynflete Professor of Moral and Metaphysical Philosophy; the Reader in Indian Law.
Members of Convocation, H. O. Wakeman, M.A.; A. Robinson, M.A.; E. T. Turner, M.A.; T. H. Grose, M.A.; L. R. Phelps, M.A.; J. R. King, M.A.

PROFESSORS.

Elect.

Anglo-Saxon, John Earle, M.A., *Oriel* 1876
Arabic (*Laud's*), D. S. Margoliouth, M.A., *New* ... 1888
„ (*Ld. Almoner's*), G. F. Nicholl, M.A., *Ball.* ... 1878
Archæology (*Linc.*), P. Gardner, M.A., *Lincoln* ... 1887
Assyriology, A. H. Sayce, M.A., *Queen's* 1891
Astronomy (*Savilian*), C. Pritchard, D.D., *New* ... 1870
Botany (*Sherard*), S. H. Vines, M.A., *Magd.* ... 1888
Celtic, John Rhys, M.A., *Jesus* 1877
Chemistry (*Waynflete*), W. Odling, M.A., *Worc.* ... 1872
Chinese, James Legge, M.A., *Corpus* 1876
Civil Law (*Regius*), J. Bryce, D.C.L., *Oriel* 1870
Clinical Lecturer, *Medicine*, W. T. Brooks, M.A., *Ch. Ch.* ... ...
Surgery, A. Winkfield, F.R.C.S. ... ...
Comparative Philology, F. Max Müller, M.A., *All Souls* 1866
Deputy, J. Wright (Hon. M.A.) 1891

Elect.

Divinity (*Margaret*), C. A. Heurtley, D.D., *Ch. Ch.* ... 1853
Divinity (*Regius*), William Ince, D.D., *Ch. Ch.* ... 1878
Eccles. Hist. (*Reg.*), W. Bright, D.D., *Ch. Ch.* ... 1868
" " (*Reader*) (vacant) ... ...
English Language and Literature (*Merton*), Arthur S. Napier, M.A., *Merton* 1885
English Law (*Rdr.*), T. Raleigh, M.A., *All Souls* ... 1884
Exegesis (*Ireland*), Wm. Sanday, M.A., *Exeter* ... 1882
Exp. Phil., R. Bellamy Clifton, M.A., *Merton* ... 1865
Fine Art (*Slade*), H. Herkomer, M.A., *All Souls* ... 1887
Foreign Hist. (*Rdr.*), C. W. Boase, M.A., *Exeter* ... 1884
Geogr. (*Rdr.*), H. J. Mackinder, M.A., *Ch. Ch.* ... 1887
Geology, A. H. Green, M.A., *Ch. Ch.* 1888
Geometry (*Savilian*), J. J. Sylvester, M.A., *New* ... 1883
Greek (*Regius*), Benj. Jowett, M.A., *Balliol* 1855
Greek (*Reader*), T. Bywater, M.A., *Exeter* 1884
Hebrew (*Regius*), S. R. Driver, D.D., *Ch. Ch.* ... 1882
History Ancient (*Camden*), H. F. Pelham, M.A., *Exeter* 1889
" (*Reader*), R. W. Macan, M.A., *Univ.* 1890
Human and Comparative Anatomy (*Linacre*), ...
Deputy, E. R. Lankester, M.A., *Exeter* 1890
Human Anatomy (*Lect. in*), A. Thomson, M.A., *Exeter* 1885
Indian Hist. (*Rdr.*), S. J. Owen, M.A., *Ch. Ch.* ... 1862
Indian Law (*Rdr.*), Sir W. Markby, K.C.I.E., D.C.L., *All Souls* 1878
International Law (*Chichele*), Thomas Erskine Holland, D.C.L., *All Souls* 1874
Interpretation of Holy Scripture (*Oriel*), Thomas Kelly Cheyne, D.D., *Oriel* 1885
Jurisprudence (*Corp.*), Sir Frederick Pollock, Bt., M.A., *Corpus* 1883
Latin Litera. (*Corp.*), H. Nettleship, M.A., *Crp.* ... 1878
" " (*Reader*), R. Ellis, M.A., *Trin.* ... 1884
Law (*Vinerian*), A. V. Dicey, M.A., *All Souls* ... 1882
Logic (*Wykeham*), J. Cook Wilson, M.A., *Oriel* ... 1889
Mediæval Palæography (*Lecturer*), F. Madan, M.A., *Brasenose* 1889
Medicine (*Reg.*), Sir H. W. Ackland, M.D., *All Souls*... 1857
Mineralogy, M. H. Nevil Story-Maskelyne, M.A., *Wadham* 1854
Modern History (*Chichele*), Montagu Burrows, M.A., *All Souls* 1862
Modern Hist. (*Reg.*), E. A. Freeman, M.A., *Oriel* ... 1884
Moral Philos. (*Waynflete*), T. Case, M.A., *Magd.* ... 1889
Moral Philos. (*Whyte*), W. Wallace, M.A., *Mert.* ... 1882
Music, Sir J. Stainer, M.A., D.MUS., *Magdalen* ... 1889

	Elect.
Natural Philos. (*Sedleian*), B. Brice, M.A., *Pem.* ...	1853
Pastoral Theology (*Reg.*), Robert Campbell Moberley, D.D.	1891
Physiology (*Waynflete*), John S. Burdon Sanderson, M.A., *Magdalen*	1882
Poetry, Fras. Turner Palgrave, M.A., *Exeter* ...	1885
Political Econ., F. Y. Edgeworth, M.A., *Balliol* ...	1891
Rabbinical Lit. (*Rdr.*), A. Neubauer, M.A., *Ex.* ...	1884
Reader in Anthropology, Edward Bennett Taylor, M.A., *Balliol*	1883
Roman Law (*Reader*), E. Grueber, M.A., *Ball.* ...	1881
Rur. Econ. (*Sibthorp*) (vacant)	
Russian, &c. (*Reader*), W. R. Morfill, M.A., *Oriel* ...	1889
Sanskrit, A. A. Macdonell, M.A., *Corpus*	1888
Septuagint, W. E. Daniel, M.A., *Worcester* ...	1889
Zoology, J. O. Westwood, M.A., *Magdalen*	1861

TEACHERS.—*Hindustani*, Captain St. John, M.A.; *Telugu*, G. U. Pope, M.A.; *Persian*, J. T. Platts, M.A.; *German*, A. A. Macdonell, M.A., *Corpus*; *French*, Jules Bue, M.A.; *Italian*, Carlo Felice Cosia, M.A.; *Spanish*, H. B. Clarke, B.A., *Wadham*.

AFFILIATED COLLEGES.

Lampeter, St. David's	1880
Nottingham, University	1882
Sheffield, Firth College	1886

AFFILIATED UNIVERSITIES.

Cape of Good Hope...	1888	Punjab	1889
Sydney	1888	Bombay	1890
Calcutta	1889	Adelaide	1891

UNIVERSITY OF CAMBRIDGE.

F'nded	COLLEGES	FOUNDERS	HEADS	Elected	Gross income of Coll.	Under-grads.	Mem-bers of the Senate	Mem-bers on the Boards
1473	*Catharine*	Robert Wodelarke, D.D.	Charles Kirkby Robinson, D.D., *Master*	1861	£5,439	46	112	212
1505	*Christ's*	Lady Margaret, mother of Henry VII.	John Peile, LITT.D., *Master*	1887	14,198	145	334	666
1326	*Clare*	Elizabeth, co-heiress of Gilbert, Earl of Clare ..	Edward Atkinson, D.D., *Master*	1856	14,894	178	220	554
1352	*Corpus Christi*	Union of two guilds	Edward Henry Perowne, D.D., *Master* .	1879	9,128	95	268	457
1800	*Downing*	Sir George Downing, Bart.	Alexander Hill, M.D., *Master*	1888	5,725	72	85	208
1584	*Emmanuel*	Sir Walter Mildmay	Samuel George Phear, D.D., *Master*	1871	14,084	166	338	635
1348	*Gonville & Caius* .	Edmund Gonville, Rector of Torrington; enlarged by John Caius, M.D., 1558	Norman Macleod Ferrers, D.D., *Master*	1880	21,914	180	409	825
1496	*Jesus*	John Alcock, Bp. of Ely	Henry Arthur Morgan, D.D., *Master* ...	1885	11,790	203	203	524
1441	*King's*	King Henry VI.	Augustus Austen Leigh, M.A., *Provost* .	1889	35,187	81	230	453
1519	*Magdalene*	Thomas, Baron Audley	Hon. and Rev. Latimer Neville, M.A., *Master*	1853	4,709	60	129	233
1347	*Pembroke*	Mary, widow of Aymer de Valence, Earl of Pembroke	Charles Edward Searle, D.D., *Master* ...	1880	11,439	115	227	559
1257	*Peterhouse*	Hugh de Balsham, Bp. of Ely	James Porter, D.D., *Master*	1876	8,253	70	176	327
1448	*Queen's*	Margaret of Anjou; refounded Eliz. Woodville, 1465	W. M. Campion, D.D., *President*	1891	7,852	87	149	344
1595	*Sidney-Sussex*	Lady Frances Sidney, Countess Dowager of Sussex	Charles Smith, M.A., *Master*	1890	7,248	54	115	227
1511	*St. John's*	Lady Margaret	Charles Taylor, D.D., *Master*	1881	43,289	277	1,056	1,698
1546	*Trinity*	Henry VIII. consolidated earlier foundations ..	Henry Montagu Butler, D.D., *Master* ..	1886	80,232	639	2,202	3,548
1350	*Trinity Hall* .	Wm. Bateman, Bp. of Norwich	Henry Latham, M.A., *Master*	1888	9,780	241	209	683
	HOSTELS.							
1873	*Cavendish Col.*	Opened 1876; reconstituted 1888	James Henry Flather, M.A., *Master*	1888		34	28	113
1882	*Selwyn College*	Built by subs. in memory of G. A. Selwyn, Bp. of Lichfield	Hon. and Rev. Arthur Temple Lyttelton, M.A.	1882		122	22	244
1884	*Ayerst's Hall.*	Opened for theological students	Rev. William Ayerst, M.A., *Principal* ...	1884		32	5	49
1869	*Non-Coll. Students*		Tristram Frederick Croft Huddleston, *Censor*	1890		156	14	24_2
			Members of Senate not on College Boards				243	24_3
			Total (Cambridge Calendar, 1891) ...					

UNIVERSITY OF CAMBRIDGE.

	Elect.
Chancellor, His Grace the Duke of Devonshire, K.G., LL.D., *Trinity*...	1860
High Steward, Lord Walsingham, LL.D., *Trinity* ...	1891
Vice-Chancellor, J. Peile, LITT.D.	1891
Representatives in Parliament, Sir Geo. Gabriel Stokes, Bart, M.A., *Pembroke*	1887
Professor R. C. Jebb, LITT.D., *Trinity*	1891
Commissary, William Forsyth, M.A., Q.C., *Trin.* ...	1868
Deputy High Steward, Right Hon. Spencer Horatio Walpole, LL.D., *Trinity*	1887
Public Orator, J. E. Sandys, LITT.D., *St. John's* ...	1876
Registrary, J. W. Clark, M.A., *Trinity*	1891
Librarian, F. J. H. Jenkinson, M.A., *Trin.*	1889
Counsel, Arthur Cohen, M.A., Q.C., *Magdalene* ...	1879
Esquire Bedells, A. P. Humphrey, M.A., *Trin.* ...	1877
Frederick C. Wace, M.A., *St. John's*	1887

COUNCIL OF THE SENATE.

The Chancellor; the Vice-Chancellor; the Master of *Clare;* the Master of *Caius;* the Master of *Trinity Hall;* Prof. Browne, *Cath.;* Prof. Cayley, *Trin.;* Professor Macalister, *St. John's;* Prof. Sidgwick, *Trin.;* R. F. Scott, *St. John's;* F. Whitting, *King's;* A. A. Leigh, *King's;* R. T. Wright, *Christ's;* Dr. D. MacAlister, *St. John's;* Dr. Routh, *Pet.;* Dr. Jackson, *Trinity;* Dr. Forsyth, *Trinity*.

Sex Viri, Dr. Atkinson, Rev. H. Latham, Dr. Peile, A. A. Leigh, Dr. Porter, Dr. Ferrers.

Auditors of the Chest, R. T. Caldwell, *Corpus;* E. J. Gross, *Caius;* A. W. W. Dale, *Trin. Hall.*

Watch Com., J. H. Gray, *Queen's;* R. S. Parry, *Trin.;* Dr. Porter, R. T. Caldwell, *Corpus;* J. M. Dodds, M.A., *Peterhouse.*

Proctors, A. W. Streane, B.D., *Corpus;* A. Caldecott, M.A., *St. John's.*

Pro-Proctors, F. Wallis, *Caius;* T. A. Walker, *Pet. Additional Pro-Proctors*, J. H. Gray, *Queen's;* H. G. Fuller, *Peterhouse.*

Moderators, J. M. Dodds, *Pet.;* E. G. Gallop, *Caius.*

EXAMINERS.

Mathematical Tripos, Part I., A. E. H. Love, *St. John's;* W. M. Coates, *Queen's*, the Moderators.

Mathematical Tripos, Part. II., Professor Thomson; R. Pendlebury, *St John's;* E. W. Hobson, *Christ's;* A. C. Dixon, *Trinity*.

[1] *Classical Tripos*, Part I., A. Pretor, *Cath.;* J. R. Wardle, *Clare;* W. S. Hadley, *Pemb.;* W. A. Gill, *Magd.;* R. D. Hicks, *Trinity;* C. W. Moule, *Corpus*. Part II., A, A. G. Peskett, *Magd.;* Dr. Postgate. B, R. D. A. Hind, *Trinity;* J. Adam, *Emman.* C, H. C. Goodhart, *Trinity;* L. Whibley, *Pembroke*. D, P. Gardner, *Christ's;* M. R. James, *King's*. E, J. H. Moulton, *King's;* J. Strachan, *Pemb*.

[1] *Law Tripos*, W. W. Buckland, *Caius;* R. T. Wright, *Christ's;* J. B. Moyle, W. Wills, *St. John's;* Dr. Kenny.

[1] *Historical Tripos*, Dr. Sidgwick, A. R. Ropes, *King's;* Dr. Cunningham, F. Y. Powell, *Oxford*.

[1] *Moral Sciences Tripos*, W. E. Johnson, *King's;* J. W. Keynes, *Pembroke;* Dr. Ward, Dr. Nicholson, Dr. Sidgwick.

Natural Sciences Tripos, Prof. Liveing, L. Fletcher, *Caius;* R. T. Glazebrook, *Trinity;* J. E. Reynolds, H. P. Gurney, *Clare;* J. R. Green, *Trinity;* J. E. Marr, *St. John's;* A. E. Shipley, *Christ's;* Dr. A. Macalister, *St. John's;* Dr. Shore, *St. John's;* J. G. McKendrick, A. W. Reinold, J. J. H. Teall; W. T. T. Dyer, A. M. Marshall, *St. John's;* A. Thomson.

Theological Tripos, Prof. Kirkpatrick, Prof. Stanton, A. W. Streane, *Corpus;* F. H. Chase, *Christ's;* M. R. James, *King's;* A. L. Williams, *Jesus;* J. A. Robinson, *Christ's;* J. F. Bethune-Baker, *Pembroke*.

PROFESSORS.

	Elect.
Anatomy, A. Macalister, M.D., *St. John's*	1883
Anglo-Saxon, W. W. Skeat, LITT.D., *Christ's* ...	1878
Arabic, W. R. Smith, M.A., *Christ's*	1889
,, (*Ld. Alm.*), R. L. Bensley, M.A., *Caius* ...	1887
Arch (*Disney*), G. F. Browne, B.D., *Cath.*	1887
Astr. (*Lowndes'*), J. C. Adams, M.A., F.R.S., *Pem.* ...	1858
Astronomy (*Plumian*), G. H. Darwin, M.A., *Trin.* ...	1883
Botany, C. C. Babington, M.A., *St. John's*	1861
Chemistry, G. D. Liveing, M.A., *St. John's*	1861
Chinese, Sir T. Wade, G.C.M.G., M.A., *King's* ...	1888
Civil Law (*Regius*), E. C. Clark, LL.D., *Trin.* ...	1873
Divinity (*Regius*), H. B. Swete, D.D., *Caius* ...	1890
Divinity (*Marg.*); F. J. A. Hort, D.D., *Emm.* ...	1887
Divinity (*Hulsean*), H. E. Ryle, M.A., *King's* ...	1887

[1] Not yet appointed.

	Elect.
Divinity (*Norrisian*), Joseph Rawson Lumbey, D.D., *Catharine*	1879
Divinity (*Ely*), V. H. Stanton, D.D., *Trin.*	1889
Ecclesiastical History (*Dixie*), Henry Melville Gwatkin, *Emmanuel*	1891
Expl. Physics, J. J. Thomson, M.A., *Trin.*	1884
Fine Art (*Slade*), J. H. Middleton, M.A., *King's* ...	1886
Geology (*Woodwardian*), T. McK. Hughes, M.A., *Trinity*	1873
Greek, Richard Claverhouse Jebb, LITT.D., M.P., *Trinity*	1889
Hebrew, A. F. Kirkpatrick, B.D., *Trinity*	1882
Hulsean Lect., A. T. Lyttleton, M.A., *Selwyn* ...	1891
Lady Marg. Prea., The Abp. of Canterbury ...	1891
Latin, J. E. B. Mayor, M.A., *St. John's*	1872
Law (*Down.*), F. W. Maitland, M.A., *Down.* ...	1888
International Law, J. Westlake, M.A., *Trin.* ...	1888
Mathematics (*Lucasian*), Sir George Gabriel Stokes, Bart., M.A., F.R.S., M.P., *Pembroke*	1849
Mechanism and Applied Mechanics, J. A. Ewing, M.A., *Trinity*	1890
Medicine (*Downing*), Peter Wallwork Latham, M.D., *Downing*	1874
Mineralogy, W. J. Lewis, M.A., *Trinity*	1881
Modern History, J. R. Seeley, M.A., *Caius*	1869
Moral Philos., H. Sidgwick, LITT.D., *Trin.*... ...	1883
Music, Charles V. Stanford, MUS.D., *Trin.*... ...	1887
Natural Philosophy (*Jacksonian*), James Dewar, M.A., *Peterhouse*	1875
Pathology, Charles Smart Roy, M.A., *Trin.*... ...	1884
Physic (*Regius*), Sir G. E. Paget, M.D., *Caius* ...	1872
Physiology, M. Foster, M.A., *Trinity*	1883
Pol. Econ., Alfred Marshall, M.A., *St. John's* ...	1884
Pure Mathematics, A. Cayley, M.A., *Trinity* ...	1863
Sanskrit, E. B. Cowell, M.A., *Corpus*	1867
Surgery, Sir G. M. Humphry, M.D., *King's* ...	1883
Zoology, &c., Alfred Newton, M.A., *Magdalene* ...	1866

SIR ROBERT REDE'S LECTURER.

Sir Alf. C. Lyall, K.C.B., K.C.I.E.	1891

KING'S COLLEGE. STRAND, W.C., 1828.

Principal of College, Rev. Henry Wace, D.D.
Vice-Principal and Chaplain, Rev. R. J. Knowling, M.A.
Secretary, J. W. Cunningham.
Librarian, V. G. Plarr, M.A.

PROFESSORS AND LECTURERS.

Divinity, Rev. G. H. Curteis, M.A.; Rev. J. M. Fuller, M.A.; Rev. S. Leathes, D.D.; Rev. A. C. M'Caul, B.A.; Rev. C. Hole, B.A.; Rev. H. C. Shuttleworth, B.A.
Classical Literature, G. C. W. Warr, M.A.; W. L. Hetherington, M.A.
English Language, John W. Hales, M.A.; R. Geare, B.A.
Modern History, J. K. Laughton, M.A.
Mathematics, W. H. H. Hudson, M.A.; R. A. Sampson, B.A.; M. Jenkins, M.A.; R. Holmes, B.A.
Natural Philosophy and Astronomy, W. G. Adams, M.A.; H. Tomlinson, B.A.; E. F. Herroun; H. Sidney Jones, B.A.
Law and Jurisprudence, John Cutler.
Logic and Metaphysics, Rev. A. Caldicott, M.A.
Mineralogy and Geology, Rev. T. Wiltshire, M.A.
Chemistry and Pract. Chem., J. M. Thomson, F.C.S.; G. S. Johnson, F.S.C.; H. Jackson, F.C.S.
Architecture, B. Fletcher; J. Bartlett.
Hebrew, Rev. Stanley Leathes, D.D.
Public Reading, Rev. C. B. Taylor, M.A.
Sanskrit and Persian, G. F. Nicoll, M.A.
Hindustani, Thomas Howley.
Indian Jurisprudence, Almaric Rumsey.
Chinese, Robert K. Douglas.
French, V. Spiers, M.A.
German, A. C. Buchheim, PH.D. *Italian*, N. Perini.
Vocal Music, J. E. Vernham.
Geometrical Drawing, E. J. Hulme; W. H. Webb.
Mechanical Engineering and Workshops, C. S. Capper, [illegible] M.A. H. F. W. Burtsall.
Metallurgy, A. K. Huntingdon; A. P. Davison.
Civil Engineering, H. Robinson.
Geography, H. G. Seeley, F.R.S.
Drawing, A. E. Holden.
Commerce, James Gault.
Electrical Engineering, J. Hopkinson, M.A.; E. Wilson

PROFESSORS; *Medical School.*

Anatomy, John Curnow, M.D., *Dean.*
Physiology, Dr. W. D. Halliburton.
Pathological Anatomy, A. B. Duffin, M.D.
Comparative Anatomy, F. Jeffrey Bell, B.A.
Botany, J. W. Groves.
Chemistry, J. M. Thompson, F.C.S.; G. S. Johnson, F.C.S.; H. Jackson, F.C.S.
Hygiene, Charles Kelly, M.D., F.R.C.S.
Materia Medica, N. J. C. Tirard, M.D.
Medicine, Lionel Beale, M.D.
Medicine, Forensic, W. R. Smith, M.D.
Midwifery, W. Playfair, M.D.
Clinical Surgeon, Sir J. Lister, Bart., F.R.S.
Surgery, W. Rose, F.R.C.S.; W. W. Cheyne, F.R.C.S.
Ophthalmology, M. M. McHardy, F.R.C.S.
Neuro-Pathology, D. Ferrier, M.D.
Bacteriology, E. M. Crookshank, M.D.
Aural Surgery, G. Pritchard, M.D.
Librarian, R. H. G. Tritton.

Evening Class Department.

Dean, J. Gault.

Civil Service Department.

Lecturers, W. Bragington; R. Hinks; R. F. Harcourt; A. J. Comyn.

TRINITY COLLEGE, LONDON, 1872.

Mandeville Place, Manchester Square, W.

President, Lord St. Levan.
Warden, Rev. H. G. Bonavia Hunt, MUS.D., F.R.S.E.
Professors and Lecturers, Prof. J. G. Saunders, MUS.D.; Prof. E. H. Turpin, MUS.D.; C. W. Pearce, MUS.D.; Prof. Bradbury Turner, MUS.B.; A. Visetti; G. E. Bambridge; C. E. Willing; Prof. James Higgs, MUS.B.; W. Pinney, MUS.B.; J. C. Beuthin; Wallace Wells; H. Lazarus; J. T. Carrodus; F. Corder; F. G. M. Ogbourne: C. E. Armand Semple, B.A.; Walter Bolton; J. L. Child; L. Szczepanowski; E. Woodhouse; J. Reynolds; J. Radcliff; T. E. Mann; B. M. Carrodus; F. G. Cole; T. Matthay; H. Gibson; Rev. W. A. Hales; George A. Clinton.
Examiners, Sir H. S. Oakley, M.A., MUS.D.; F. H. Cowen;

C. H. Parry, M.A., MUS.D.; M. Maybrick; A. H. Mann, MUS.D.; Ridley Prentice; E. J. Hopkins, MUS.D.; Henry R. Bird; J. Francis Barnett; A. E. Drinkwater, M.A.; W. H. Walshe, M.D.; C. Warwick Jordan, MUS.D.
Registrar, E. H. Turpin, MUS.D.; *Bursar*, J. Stedman, F.R.G.S.; *Hon. Sec.*, Rev. R. Gwynne, B.A.
Secretary, Shelley Fisher, F.R.A.S.

UNIVERSITY OF DURHAM, 1831.

TERMS.—*Epiphany*, Jan. 19 to March 21. *Easter*, April 23 to June 22. *Michaelmas*, Oct. 11 to Dec. 13.

Governors, The Dean and Chapter of Durham.
Warden, Very Rev. the Dean of Durham.
Sub-Warden, Rev. R. J. Pearce, D.C.L.

PROFESSORS AND LECTURERS.

Divinity and Eccles. Hist., Rev. A. S. Farrar, D.D.
Greek and Classical Lit., Rev. H. Kynaston, D.D.
Mathematics, Rev. R. J. Pearce, D.C.L.
Hebrew, Ven. Henry W. Watkins, D.D.
Medicine, G. H. Philipson, M.A., M.D., F.R.C.P.
Proctors, Rev. A. Plummer, D.D.; and Rev. A. Robertson, M.A.
Tutors, Rev. A. Plummer, D.D.; Rev. A. Robertson, M.A.; F. B. Jevons, M.A.
Lecturer in Hebrew, Rev. J. T. Fowler, M.A.
Classical Lecturers, Rev. J. R. Shortt, M.A.; H. L. Wild, B.A.; Rev. H. Ellershaw, M.A.
Mathematical Lecturer, P. J. Heawood, M.A.
Lecturer in Modern Languages, J. G. W. Tuckey, M.A.
Registrar, W. K. Hilton, M.A.
Librarian, Rev. J. T. Fowler, M.A.
Observer, H. J. Carpenter.
Treasurer and Secretary, A. Beanlands, M.A.
[*Affiliated Colleges*,—Codrington, Barbados; Fourah Bay, Sierra Leone.]

UNIVERSITY COLLEGE.

Master, Rev. Alfred Plummer, D.D.

BISHOP HATFIELD'S HALL (*Durham*).

Principal, Rev. Archibald Robertson, M.A.

THE GRAMMAR SCHOOLS

PERFORMED for some centuries a most important part in the education of the country. Many of them were founded and endowed in the fifteenth century by private benefactors, or by the guilds into which the people had associated themselves for material help in various ways. Many of the "King Edward VI. schools" were really only re-foundations of the schools whose endowments had fallen into the king's hands among the confiscations of the Reformation period. These schools, under the government of a body of trustees, had usually an endowment for the maintenance of a competently trained master, who was required to educate a certain number of boys gratis, and all others at a very small fee. The foundation deed usually provided that the master should be a clergyman, and that the boys should be brought up as members of the Church. Henry's 'History of England' contains a list of schools, 475 in number, with the names of the founders and date of foundation. Information on their constitution may be found in the 'Endowed Schools Act, Report of Commission and Evidence.'

A general inquiry into the conduct of these schools was instituted by a Commission in 1869, with the result that in all cases where it was needed provision has been made for the proper management and administration of the property, and new schemes for the conduct of the schools have been imposed. One important change made by the subsequent Act was that dissenters were admitted to a share of the advantages of these ancient Church

foundations, dissenting governors being admitted on the management, and dissenting boys in the schools.

As a part of the church revival of the last half-century, a number of new middle-class schools have been founded as exclusively church schools. Perhaps the most remarkable movement in this direction was the foundation, in 1848, by the Rev. N. Woodard, of **St. Nicholas' College**, which was a society of men, united as fellows of a college or colleges, to build, endow, and carry on schools for the upper, middle, and lower middle classes. The society has already three groups of schools. **The Sussex Group**, which was the earliest, consists of an upper school, *Lancing College*, Shoreham, which has over 200 scholars; a middle school, *Hurstpierpoint College*, which has 170; and a lower school, *Ardingley College*, Hayward's Heath, which has 430 boys; and an upper girls' school, *St. Michael's College*, Bognor, which has 46 girls. **The Midland Group** consists of a lower school, *St. Chad's College*, Denstone; an upper school, *Ellesmere College*, Salop, which has 103 boys; a middle school, *St. Augustine's Grammar School*, Dewsbury, which has 30 boys; an upper girls' school, *St. Anne's Abbots*, Bromsgrove, which has 68 girls; and a lower school, *St. Mary's Abbots*, which has about 40. **The Western Division** has at present one middle school, *King's College*, Taunton, with 65 boys.[1]

In 1883, a **Church Schools Company** (Limited) was formed for the establishing of schools for boys and girls above the class attending elementary schools, where at moderate cost an efficient education should be provided on the principles of the Church of England. It has 26 schools in operation; and its action has given an impulse to some similar efforts.[2]

Of late years much has been done in the way of

[1] See 'Church Year Book for 1892,' p. 206. [2] Ibid. p. 210.

extending university teaching and advantages. Both **Oxford and Cambridge** now hold what are called "**Local**" **Examinations**, senior and junior, in many parts of the country, and the certificates granted to the successful candidates are accepted as evidence of competency from an educational point of view. They have also organized "**University Extension Lectures**," which are given in all parts of the kingdom by arrangement with local committees, who apply for a course of lectures and guarantee the small expenses.

The University of London, too, has arranged a definite scheme, which is now in full working, for the inspection and examination of schools other than primary, to be conducted under the direction of the Senate.

ELEMENTARY EDUCATION.

It is, however, in its work in the education and training of the poorer classes of the people that the Church has most reason to feel satisfaction. It is not a modern work. So long ago as the reign of William and Mary a number of bishops, clergymen, and church laymen associated themselves together in the Society for Promoting Christian Knowledge (1698), and began, in addition to other good works, to found, for the clothing, maintenance, and education of the children of the poor, the "**Parochial Charity Schools**," which still remain in London and some of the larger towns. This branch of the Society's work grew so large, and its further extension became so important, that in 1811 it was thought desirable to organize a branch Association, and to devolve upon it their whole work of education. This was the origin of the **National Society** for the education of the children of the poor in the principles of the Established

Church. Since that time there have been five separate stages in the development of this branch of the Church's work.

I. During the *first* of these stages the Church had neither help nor countenance from the State. Her educational work was of a strictly missionary character. The building of schools was perhaps the least difficult task. She had, in addition, to overcome many deep-seated prejudices against the diffusing of education amongst the labouring classes; the principles on which it was expedient to conduct a general scheme of education had to be considered and defined; teachers had to be provided; books had to be prepared.

II. The *second* stage began with the year 1833, when the State, which had hitherto ignored the work of educating the poor, at last rendered some assistance. Through the agency of the National Society as representing the Church (the various Nonconformist bodies being represented by the British and Foreign School Society), the Treasury expended for some years an annual grant of £20,000 towards the establishment of new schools; but no supervision over the schools themselves had as yet been exercised by the State.

III. The year 1839, when the Education Department was established, and Government Inspection instituted, marked the *third* stage in the development of popular education. From that time till the year 1870 the State worked in concert with the Church in the advancement of religious as well as secular teaching.

IV. The Education Act of 1870, creating Board Schools, involved an entire separation of the State from all concern in the religious instruction of children in elementary schools, and the consequent necessity for the Church, through the agency of the National Society and the various Diocesan Boards

in connection with it, to encourage and sustain the work which had thus been abandoned by the State.

V. In 1891 the Assisted Education Act was passed, and came into operation on Sept. 1 of that year. Its main provision was to give to all qualified elementary schools an additional grant of 10*s.* per head on the average attendance, which was calculated to be nearly equivalent to the average of 3*d.* per week; the immediate result was that the Board Schools at once made all their schools free, and that a great majority of the Church Schools lowered their school fees by that amount, making many of them also free. It is as yet too early to pronounce upon the effect which this measure will have upon the fortunes of the Church Schools and upon the education of the country generally; but so far there is no reason to fear that the Church Schools will be injured; on the contrary, many parents who formerly sent their children to Board Schools because they were cheaper, now send them to Church Schools because they prefer them.

The Church had, at the date of the last return in 1890,

Church Day Schools, 11,960, in 16,650 departments.
Teachers (principals), 14,361; (assistants), 15,212; total, 29,573.
Pupil Teachers, 12,041.
Scholars on Books, 1,906,327.
„ Average Attendance, 1,466,273.

VOLUNTARY EXPENDITURE ON CHURCH SCHOOLS AND TRAINING COLLEGES.

—	From 1811 to 1870.	Since 1870.	Total.
	£	£	£
Schools:			
Building	6,270,577	6,845,512	13,116,089
Maintenance	8,500,000	12,180,493	20,680,493
Training Colleges:			
Building	194,085	83,310	277,395
Maintenance	185,276	284,454	469,730
Total	15,149,938	19,393,769	34,543,707

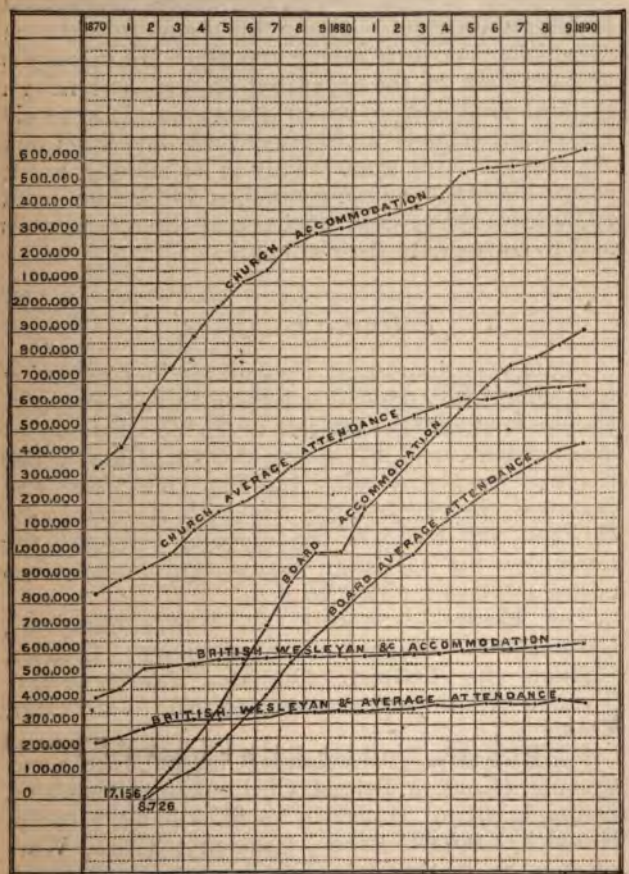
The following Table shows the Elementary Educational Work of the Church in comparison with that of other Agencies since the passing of the Board School Act of 1870.

Year	Accommodation				Average Attendance			
	Church	British, Wesleyan &c.	Roman Catholic	Board	Church	British, Wesleyan &c.	Roman Catholic	Board
1870	1,365,080	411,948	101,556	—	844,334	241,989	66,066	—
1871	1,439,128	459,761	113,490	—	891,484	266,839	73,111	—
1872	1,606,621	531,518	140,599	17,156	950,813	296,464	80,155	8,786
1873	1,751,697	543,558	162,236	125,058	1,017,688	305,981	88,828	69,983
1874	1,889,236	557,883	179,190	245,508	1,117,461	322,633	100,372	138,293
1875	2,011,434	571,582	189,236	387,227	1,175,289	328,180	106,426	227,983
1876	2,105,849	563,566	200,753	556,150	1,217,619	327,914	110,969	326,071
1877	2,171,639	563,485	213,172	705,122	1,273,041	332,140	117,969	427,533
1878	2,252,794	572,882	226,497	890,164	1,368,029	351,785	126,305	559,078
1879	2,301,073	582,284	242,403	1,016,464	1,426,595	361,969	136,690	669,741
1880	2,327,379	582,600	248,140	1,082,634	1,471,615	364,420	145,629	769,259
1881	2,351,235	582,776	261,354	1,194,268	1,490,429	364,113	152,642	856,351
1882	2,385,374	584,969	269,231	1,298,746	1,538,408	370,602	160,910	945,931
1883	2,413,676	587,403	272,760	1,396,604	1,562,507	373,493	162,310	1,005,904
1884	2,454,788	597,262	284,514	1,490,174	1,607,823	381,628	167,841	1,115,832
1885	2,505,477	600,073	292,450	1,600,718	1,631,763	379,258	172,849	1,187,455
1886	2,535,671	610,941	306,175	1,692,505	1,626,231	382,149	178,738	1,251,397
1887	2,579,565	615,491	318,042	1,765,894	1,644,884	382,236	184,800	1,313,461
1888	2,597,396	621,610	328,067	1,809,481	1,664,076	384,799	188,086	1,378,016
1889	2,621,100	626,517	334,032	1,858,792	1,678,068	389,398	190,324	1,424,835
1890	2,651,078	631,072	341,953	1,915,182	1,680,596	386,678	193,283	1,457,594

The following Table shows Voluntary Contributions towards the Maintenance of Church Schools, compared with those of other Bodies, since the passing of the Education Act of 1870.

Year ending Aug. 31	Church Schools	British, Wesleyan, Roman Catholic, &c.	Year ending Aug. 31	Church Schools	British, Wesleyan, Roman Catholic, &c.
	£	£		£	£
1870	336,102	92,317	1880	587,273	149,983
1871	352,412	96,582	1881	582,382	144,293
1872	389,769	116,403	1882	581,179	142,120
1873	427,183	121,409	1883	577,314	138,336
1874	482,513	132,146	1884	585,072	147,453
1875	528,483	144,719	1885	583,936	172,000
1876	592,300	156,018	1886	586,951	154,986
1877	620,034	162,389	1887	580,872	161,644
1878	613,252	157,592	1888	582,082	163,259
1879	599,641	151,649	1889	582,081	167,500
			1890	589,641	167,888
				£11,360,409	£3,040,908

Diagram showing the Elementary Educational work of the Church in comparison with that of other Agencies since the passing of the Board School Act of 1870.



The recent legislation has had the good effect of inducing the managers of Church Schools to take steps to increase the efficiency of all their schools, and especially to assist the weaker schools. For this purpose **Church School Boards** have been established in some towns, and **School Associations** in many dioceses. Some of them provide an organizing master to advise and assist the managers and teachers of the organized schools, and raise a general fund out of which grants are made to aid the poorer schools to improve their buildings and apparatus. This work is only in its infancy, but it seems likely to become general, and it is calculated to increase the general efficiency of Church Schools and to consolidate their strength.

TRAINING COLLEGES.

Some very important institutions in connection with elementary education remain to be mentioned. Efficient education depends upon the efficiency of the teachers, and to secure this the Church has founded and maintains training colleges. The National Society led the way with its admirable colleges, and some of the dioceses followed the example; the Christian Knowledge Society has added the latest. The list is:

For **Masters**—Battersea, St. Mark's (Chelsea), Carmarthen, Carnarvon, Cheltenham, Chester, Culham (for Oxford), Durham, Exeter, Peterborough, Saltley (for Birmingham), Winchester, York.

For **Mistresses**—Whitelands (Chelsea), Home and Colonial (London, Bristol, Cheltenham, Chichester, Derby, Durham), Hockerill for St. Alban's, Lincoln, Norwich, Oxford, Ripon, Salisbury, Truro, Warrington, St. Katherine's (Tottenham).

The following are the principal Elementary Education Acts.

1870—33 & 34 Vict. c. 75 (W. E. Forster);
1873—36 & 37 Vict. c. 86 (W. E. Forster);
1876—39 & 40 Vict. c. 79 (Lord Sandon);
1880—43 & 44 Vict. c. 23 (Mr. Mundella);
1891—54 & 55 Vict. c. 56 (Sir W. H. Dyke)—Free Education;
1889—Welsh Intermediate Education—52 & 53 Vict. c. 40;
1889—Technical Instruction Act;
1891—Technical Instruction Act;
1890—Technical Instruction Act: Contribution from Local Taxation (Customs and Excise)—53 & 54 Vict. c. 60.

The following are important documents.

Education Blue Book, 1891.—Report of the Committee of Council on Education (England and Wales); with Appendix, 1890-91;

Free School System.—Memorandum by J. G. Fitch, Esq., one of her Majesty's Chief Inspectors of Training Colleges, on the working of the Free School System in America, France, and Belgium;

Educational Code, 1891.—Code of Regulations, with Schedules and Appendix, by the Right Honourable the Lords of the Committee of the Privy Council on Education;

Revised Instructions issued to her Majesty's Inspectors, and applicable to the Code of 1891;

All these are published by Messrs. Eyre & Spottiswoode, a the price of a few pence each.

THE CHURCH IN WALES.

THIS portion of the Church having lately become a subject of especial interest, it may be useful to devote a few paragraphs to its history and condition. The history of the Church in Wales is a continuation of the history of the Church of the Roman Province of Britain, in this part of the country which succeeded in maintaining its independence against the Saxon invasion.

It was not in Wales only that British Christianity survived. The **north-west of England**, from the Clyde to the Mersey, successfully resisted the war of invasion, and was only gradually absorbed into the Anglian kingdom of Northumbria, and its people included in the Church of that kingdom. In the peninsula of **Cornwall and Devon** the British population continued for a still longer period under their own bishops. When the West Saxon kings had secured the submission of the people of the south-western peninsula, they probably nominated Saxon bishops to its sees. In the time of Canute (1035) the two sees of Cornwall and Devon were united; and in the time of Edward the Confessor the see was removed to Exeter. The case of **Wales** is especially interesting because the British Church has continued there with unbroken continuity, retaining its own organization, down to the present time. It has just now an adventitious interest from the attempt to isolate it from the rest of the Church of England, and treat it in an exceptional manner.

The first part of the history of the Church in

Wales is to be found in former pages which have dealt with the Church of the Roman province (see pp. 25-27). We there saw that it was probably one of its bishops (of Caerleon) who accompanied the Bishops of York and London to the Council of Arles, and that the Church of the whole of the southern part of the island was one in its relations with the churches of the continent.

Foundation of the four Welsh dioceses. — The first clear view of the condition of Wales after the departure of the Romans from the island exhibits it as divided into many tribes, each having its own chief or king. While the Angles and Saxons were establishing their seven or eight kingdoms in the conquered part of the island, the Britons of Wales were gathering into four principalities. The Church organization followed that of the State; each independent principality had its own church. A see was established at Bangor for the principality of Gwynedd (Venedotia); Llanelwy (or St. Asaph) for Powys; St. David's for Menevia; Llandaff for Gwent. The date of the actual foundation of these sees is unknown; Daniel, the first bishop of Bangor, died 584 A.D.; St. David, 601; St. Kentigern, the probable founder of St. Asaph, 612; in which year also died Dubritius, the founder of Llandaff. The four dioceses varied in extent from time to time, according with the conquests of the several princedoms.

Indirect influence of the Welsh Church upon the Christianity of England.—If the Welsh Church held little direct intercourse with the Churches of the Anglian and Saxon conquerors, it had relations with Brittany and Ireland; and through the latter exercised an indirect but important influence upon the Christianity of a large part of England. In the sixth century St. David, St. Gildas, and St. Caradoc revived and spread the decaying Church

of Ireland, and one of the disciples of their labours there was St. Columba of Iona. Through this channel the teaching of St. David of Menevia was conveyed to the Northumbrian Church, and through Lindisfarne to Essex and Mercia. Thus the Welsh Church had a powerful though indirect influence upon the Christianizing of England.

The Welsh Primacy. — There is no sufficient evidence that any of the Welsh sees had primatial dignity over the rest. The title of Metropolitan was given to *individual* bishops of at least three of the sees; but it appears to mean only that he had no superior, not that he was the superior of the other bishops. Bernard, the first Norman bishop of St. David's, and some of his successors, claimed jurisdiction over the others as an ancient privilege of his see, but never succeeded in getting it allowed. Giraldus the historian tried to prove at the 3rd Lateran Council, A.D. 1179, that the see was the archiepiscopal see of Wales, but it could not be ascertained that any Welsh bishop had ever received the pall from Rome, the usual recognition of archiepiscopal dignity by the premier see of Western Christendom.

Incorporation of the Welsh sees into the Province of Canterbury.—The history of the gradual recognition by the Welsh Church of the jurisdiction of Canterbury is obscure in details, but plain enough in its general outline and in its principles. We have seen above that in those times, as indeed in all times and places, ecclesiastical arrangements were influenced by the fluctuations of the national fortunes. As the Norman kings extended their conquests over Wales they appointed bishops to the vacancies in the Welsh sees. The power of a bishop in those days was a formidable rival of the royal authority, and the Norman king strengthened his rule over the subject people by nominating a Norman

bishop. The churches had (speaking generally) the same doctrines, organization, discipline, and customs, so that the appointment of a Norman instead of a Briton to the see, secured for the king the powerful influence of the religious head of the diocese, but did not involve any disturbance of the old religious order of the native church. The Norman bishops[1] recognized the jurisdiction of the see of Canterbury for themselves and their dioceses. No doubt the native clergy and people disliked the appointment of Norman bishops over them, just as the Saxons did,[2] but both Saxons and Welsh submitted with as good a grace as they might to what could not be resisted. The incorporation into the Province of Canterbury was probably not felt as a special hardship by either bishops, clergy, or people, for the sentiment of ecclesiastical unity was not unpopular at the time.

The freedom and self-government of the native Welsh Church diminished gradually as Henry III. and Edward I. gradually brought English law to bear upon the subject *pari passu* with their gradual conquest and attempted Anglicizing of the Principality. Down to the fifteenth century Englishmen were habitually placed in the offices of power and dignity in the Welsh Church, as a politic means of promoting the Anglicizing of the province. The last revolt of Wales was in 1416.

The reign of the Tudors and Stuarts.—When a prince of Welsh blood acquired the kingdom, the Welsh regarded it as the fulfilment of an ancient Bardic prophecy that a son of Cadwallader should

[1] Bernard of St. David's above-mentioned is an exception to this; he tried to get Wales recognized as a separate province with himself as its metropolitan.

[2] Within a few years after the Norman Conquest of England there were only two English bishops left, and most of the abbacies also had been filled with Normans.

again rule over Britain. Wales was incorporated with England in 1536 by Henry VIII. (by Act of Parliament 27 Hen. VIII. c. 26), who gave to Welshmen the same liberties as to Englishmen, and extended the laws of inheritance and other English laws to Wales. The sovereigns of the Tudor dynasty showed marked favour to their countrymen, and this policy was continued by the Stuarts. From 1570 forty-four Welshmen succeeded in turn to the four Welsh sees, and Welshmen also filled many seats on the English benches, both of judges and bishops. The other posts of the Welsh Church were filled with native clergymen. An Act of Parliament was passed in 1562, ordering the New Testament and the Book of Common Prayer to be translated into Welsh, but it was not till some years afterwards that the Bible was actually translated, by Welsh clergymen, and printed at the cost of an English archbishop. This translation has been one great means of preserving the Welsh as a literary language. Wales owes her first grammar and dictionary to J. Davies, Rector of Mallwyd. Between 1595 and 1715 ten grammar schools were founded by Welsh clergymen. The books most frequently found (next to the Bible) on the shelves of Welsh cottages were written by Welsh clergymen, *e. g.* 'The Practice of Piety,' 'The Candle of the Welsh,' 'The History of the Faith,' 'The Catechetical Instruction.'

In the sixteenth and seventeenth centuries the Church reaped a rich harvest of this policy in the loyalty of the people. Dissent made little or no progress in Wales, while it was multiplying in England; the great mass of the people during the Great Rebellion remained loyal to Church and king. The Commonwealth took its revenge by bestowing special pains on the impoverishing and

persecution of the Church in the Principality, and left it in a deplorable condition of disorganization and feebleness. Before it had time to recover, the House of Hanover adopted the policy of using the Church in Wales as a garrison against the Stuarts. From 1715 to within the last twenty or thirty years, Wales more than shared in the ecclesiastical abuses of that period; no Welshman was appointed to a Welsh diocese, and most of the bishops were non-resident; most of the richer benefices were held by Englishmen, and they were frequently non-resident; the majority of the livings were very poor, and many of these were held in plurality and served by still poorer curates.

Rise of Dissent. — The sudden increase of the population, and its gathering into new centres, caused by the opening of mines, collieries, iron-works and quarries, in the latter part of the last century, found the Welsh Church unready and unable to provide for the new spiritual necessities. Dissent sprang up and flourished. The Methodist movement began within the Church, and did much to supply the wants of the people. The great fathers of Methodism in Wales were, like the Wesleys, clergymen, loyal to the Church to the last, spoke of her with affection as "the Old Mother," and predicted her revival. Daniel Rowlands, the Whitfield of Wales, Williams of Pantycelyn, the poet, Peter Williams, the commentator of the movement, and Charles of Bala, were clergymen, and Howel Harris, the founder of Trevecca, applied for Holy Orders, but was refused because he was below the canonical age. It was in 1811 that the Calvinistic Methodists seceded from the Church, so that as a separate body they have only existed during the lifetime of men still living among us; and their feeling of hostility to the Church is of still more recent growth.

Wales has shared in the revival of religious life and earnestness in the Church of England which has marked the last generation; the work of the Church has grown with continually-increasing rapidity and volume, and she is rapidly recovering the affections of the people.

Here are some statistics which support this assertion.

Diocese of *St. David's*, from 1841—1888. 97 new churches or chapels of ease consecrated; 113 mission-rooms licensed, 131 new parsonages built, 100 benefices better endowed, absentees reduced from 174 to 7. Confirmation candidates in 1883, 7,131; in 1886, 7,841; in 1889, 9,008. Children in church schools in 1831, 15,799; in 1846, 19,635; in 1888, 63,637.

Diocese of *Llandaff*, from 1849 — 1869. 41 churches erected, 67 restored and enlarged, 52 rooms licensed. Since 1883, 16 new churches, 25 restored and enlarged; 35 mission churches and rooms. Candidates for confirmation, 1879—1882 were 6,949; 1882—1886, 12,851; 1886—1889, 16,000.

Bangor. Between 1859 and 1889. £468,623 raised for church work; 27 new churches, 42 new mission chapels; 110 churches rebuilt or restored; 66 parsonages; 66 new or enlarged schools; Confirmation candidates from 2,000 odd to 3,000 odd.

St. Asaph. 1850—1889. Spent in building churches, parsonages, and schools, £899,298. Since 1836: 83 churches built, 35 rebuilt, 112 restored and enlarged; 45 mission-rooms, 79 new parsonages. Confirmed in 1884-85, 3,748; in 1886-87, 4,173; in 1888-89, 4,455. In 1839, 81 church schools; in 1888, 213.

The original documents, &c., illustrative of the history of the Church in Wales are brought together in the Diocesan Histories of St. David's, Llandaff, St. Asaph, and Bangor, published by the Society for Promoting Christian Knowledge. Much information about the present condition of the Church and of Dissent in Wales is contained in the Reports of Papers and Speeches at the Church Congresses of 1872, 1879, 1888, 1889, and 1891. See speech of Mr. Gladstone in the House of Commons, May 24, 1870.

THE COLONIAL CHURCHES.

ONE of the grounds put forth for their conquests in the newly-discovered world by the governments of Spain, Portugal, and Britain, was the extension of the blessings of the Christian religion to its heathen inhabitants. The charters which James I. granted to the Virginia Company were accompanied by orders for preaching the Word of God according to the rites and doctrines of the Church of England, both "in the colonies and among the savages bordering upon them." The first English church on the American continent was built at Jamestown in Virginia, by the Rev. R. Hunt, about 1607. Tithes, glebes, and other provision for the clergy were made in Virginia by the local legislature. William and Mary founded a college there which was called after them, and in their reign an Episcopal commissary, the Rev. J. Blair, was sent by the Bishop of London to regulate the ecclesiastical affairs of the colony. In 1692 the local assembly of Maryland provided a legal maintenance for parochial clergymen.

In the time of Charles I. an Order in Council placed all British subjects in foreign parts (including clergymen) under the jurisdiction of the Bishop of London as their diocesan. The credit of the first attempt to give a complete organization to the Churches in the colonies is due to Archbishop Laud, who proposed in 1638 to send a bishop to New England; and in the reign of Charles II. Clarendon obtained the king's sanction to a proposal for a Bishop of Virginia. But these and subsequent efforts were

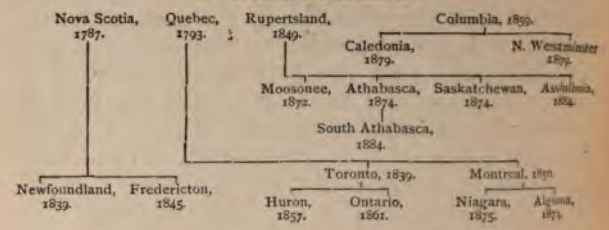
frustrated by the opposition of parties acting on mixed political and religious grounds. Ministers were jealous of loosening any of the bonds which kept the colonies in political subjection; Nonconformists were averse to the completion of the episcopal organization in the colonial churches, which were practically working on the Presbyterian model. It was not till after the achievement of independence by our American colonies that the Church of the United States at last succeeded in obtaining the consecration of a bishop. The English bishops believed themselves precluded by statute and the common law from consecrating a bishop for a foreign country without the sanction of the Crown, and were unable to induce the government to give its sanction. But with the advice and assent of the English ecclesiastical authorities the bishops of the Disestablished Scottish Church (1784) gave valid consecration to Bishop Seabury; and three years after (1787) a special Act of Parliament allowed the English bishops to consecrate Bishops White for Pennsylvania and Prevost for New York. In the same year letters patent created Nova Scotia into a see, and Dr. Inglis, rector of Holy Trinity Church, New York, was consecrated at Lambeth the first bishop of that diocese. Quebec was created into a see for Canada in 1793. Nothing more was done till 1813, when, with some difficulty, Parliament, in reviewing the Charter of the East India Company, sanctioned the introduction of a clause providing for the establishment of a bishop at Calcutta with three archdeacons. From this diocese were erected, between 1833 and 1837, the sees of Madras, Australia, and Bombay.

At length the rapid multiplication and growth of our colonies in various parts of the world led churchmen at home to make an effort to obtain for all of them the advantage of complete ecclesiastical

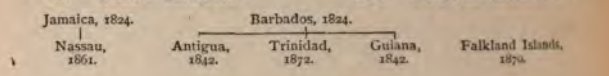
organization. The Bishop of London (Blomfield) formally called the attention of the Church to the subject in a letter addressed to the Archbishop of Canterbury, and as a result of it, at a meeting of four archbishops and thirty-nine bishops, held at Lambeth Palace in Whitsun week, 1841, a "Colonial Bishoprics Council" was established. It put forth a proposal to provide bishops for New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, and Ceylon. It proposed afterwards the provision of bishops for Sierra Leone, British Guiana, South Australia, Port Philip, Western Australia, Northern India, and Southern India. A public meeting was called. The two great societies contributed—S.P.C.K. £10,000, and S.P.G. £7,500, and the church public added their contributions.

It is a wonderful illustration of the vigour with which the Church of England was developing on all sides, that in July 1872 the Colonial Bishoprics Council was able to issue another statement, that within sixteen years of its existence all the places above-mentioned (with the great exception of northern and southern India) had become the sees of new bishoprics; and that altogether in the thirty-one years which had elapsed, the Council had provided for the erection and endowment of thirty new sees. Another appeal was put out for the multiplication of bishops in North America, West Indies, Africa, Asia, Australasia, and for the foundation of a missionary bishop for Madagascar. The work has been successfully continued, and the whole number of colonial and missionary bishops now (1892) amounts to seventy-seven. The following table shows the descent of the diocesan arrangement in provinces.

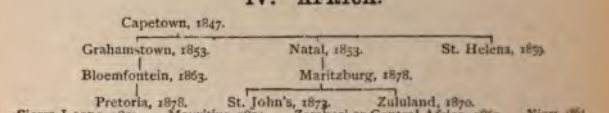
I. NORTH AMERICA.



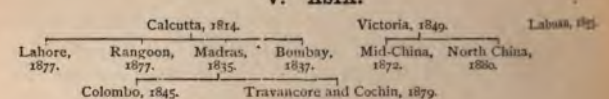
II. WEST INDIES. III. SOUTH AMERICA.



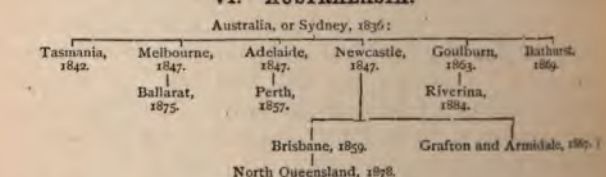
IV. AFRICA.



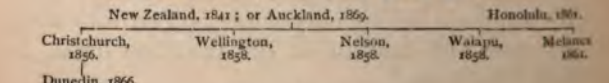
V. ASIA.



VI. AUSTRALASIA.



VII. NEW ZEALAND AND THE PACIFIC.



VIII. EUROPE.

Gibraltar, 1842.

The following are dioceses holding missions from the Metropolitan see of Canterbury :—

British Columbia.	New Westminster.
Caledonia.	Sierra Leone.
Falkland Islands.	Victoria (Hong Kong).
Mauritius.	Singapore, Labuan, and Sarawak.
Newfoundland.	

The following are missionary bishoprics holding missions from the Metropolitan see of Canterbury :—

Central Africa.	Madagascar.
Eastern Equatorial Africa.	Mid-China.
Honolulu.	Niger District.
Japan.	North China.

European Bishopric : Gibraltar.
Asiatic Bishopric : Jerusalem.

The principal Acts of Parliament bearing on the appointment of colonial bishops are :—

26 Geo. III. c. 84 (1786).	15 & 16 Vict. c. 52 (1852).
3 & 4 Vict. c. 33 (1840).	16 & 17 Vict. c. 49 (1853).
5 & 6 Vict. c. 6 (1842).	37 & 38 Vict. c. 77 (1874).
10 & 11 Vict. c. 108 (1847).	

The Society for Promoting Christian Knowledge is bringing out a series of Histories of the Colonial Dioceses. Those already published are Newfoundland, Mackenzie River, and Canada.

Legal Status of Colonial Dioceses.

Sir Travers Twiss, in his article "**Bishop**" in the '*Encyclopædia Britannica*' (9th edition), says : "The first colonial bishopric of the Church of England was that of Nova Scotia, founded in 1787, since which time various colonial bishoprics have been established, some of which were constituted by letters patent of the Crown only, while others have been confirmed by Acts of the imperial or colonial legislatures. With regard to those bishoprics which have been constituted by letters patent

of the Crown only, where the bishopric has been established in a Crown colony, the bishop is legally entitled to exercise the jurisdiction conferred upon him by the letters patent; but where the bishopric has been established in a colony possessing at the time an independent legislature, the bishop is not entitled to exercise such jurisdiction unless it has been confirmed to him by an imperial or colonial statute. The report of the Judicial Committee of the Privy Council in the case of the Bishop of Natal (Moore's 'Privy Council Reports,' N.S. vol. iii. p. 115[1]) is an exposition of the law on this subject. On the other hand, where bishoprics have been constituted by letters patent of the Crown in pursuance of imperial statutes, as was the case of the East Indian bishoprics, or where bishops constituted by letters patent have subsequently been confirmed or recognized by colonial statutes, the bishop's jurisdiction is complete; otherwise his authority is only pastoral or spiritual. The practice adopted by the Crown, since the decision of the Judicial Committee in the case of the Bishop of Natal revealed the invalidity of the letters patent granted to many colonial bishops, has been to grant licences to the Archbishop of Canterbury to consecrate bishops for the colonies without any definite diocese, and without any authority to exercise coercive jurisdiction. The Crown has also revoked the letters patent erecting Gibraltar into a bishop's see, and the last appointed bishop has been consecrated under a licence from the Crown, and is a titular bishop, having only consensual authority in that colony.

[1] For inner history of this case, see 'Life of Bishop Gray,' *Rivingtons*, 1876.

THE SUCCESSION IN THE COLONIAL SEES.

Nova Scotia is the oldest of all the colonial dioceses, having been constituted in 1787. Its jurisdiction extends over Nova Scotia, Cape Breton, and Prince Edward Island.

Chas. Ingles	1787	Hibbert Binney	1847
R. Stanser	1816	F. Courtney	1888
J. Inglis	1825		

Fredericton, constituted by Letters Patent, April 24, 1845. Jurisdiction extends over the province of New Brunswick.

Jno. Medley (*made Metropolitan of Canada*, 1879)	1845	Hollingworth Tully Kingdon (*coadj.*)	1881

Rupert's Land, constituted by Letters Patent, May 19, 1849. Its jurisdiction extends over Manitoba and part of the North-West Territory.

David Anderson	1849	Robert Machray	1865

Moosonee, constituted in 1872 out of the diocese of Rupert's Land. Consists of the eastern division of Rupert's Land.

John Horden	1872

Athabasca, constituted in 1874. In the North-West Territory.

Wm. Carpenter Bompas (*on the division of the diocese became bishop of the Mackenzie River portion of it*)	1874
Richard Young	1884

Mackenzie River, constituted out of Athabascá in 1884. In the North-West Territory.

Wm. Carpenter Bompas 1884

Selkirk, constituted out of Mackenzie River, 1890.

W. Carpenter Bompas 1890

Saskatchewan, constituted in 1874; in the North-West Territory. Consists of the district of Saskatchewan and territory to the north-east.

Jno. McClean ... 1874 W. Cyprian Pinkham 1887

Qu'Appelle, formerly **Assiniboia.** Constituted in 1884 out of Rupert's Land.

Hon. Adelbert Jno. Robert Anson ... 1884

Calgary, formed in 1888 out of Saskatchewan. Consists of the district of Alberta.

W. Cyprian Pinkham 1888

British Columbia, now **Columbia.** British Columbia and Vancouver's Island were established into the see of British Columbia by Letters Patent, Jan. 12, 1859. The see was divided in 1879. It extends now over Vancouver and adjacent islands.

George Hills 1859

Caledonia, constituted out of British Columbia in 1879. Consists of the north mainland of British Columbia and Queen Charlotte Islands.

William Ridley 1879

New Westminster, constituted out of British Columbia in 1879. Consists of the southern mainland of British Columbia.

Acton Windeyer Shilletoe 1879

Madagascar, constituted in 1874.

Robt. Kestell Kestell-Cornish 1874

Niger District, constituted in 1864 for the deltas and both sides of the Niger River.

Samuel Adjai Crowther 1884 1891

Toronto, constituted in 1839. Consists now of part of the province of Ontario.

John Strachan	... 1839	Arthur Sweatman	... 1879
A. N. Bethune	... 1868		

Ontario, constituted out of Toronto by Letters Patent, Feb. 6, 1862. Consists of part of the civil province of Ontario.

John Navers Lewis 1862

Huron, constituted in 1857. Consists of the southern part of the province of Ontario.

Ben. Cronyn	... 1857	Maurice S. Baldwin	1883
Isaac Helmuth	... 1871		

Algoma, constituted in 1873. Consists of the civil districts of Murkoka, Parr's Sound, Algoma, and Thunder Bay.

F. D. Fauquier	... 1873	Edw. Sullivan	... 1882

Niagara, constituted in 1875. Consists of part of the province of Ontario.

Thos. B. Fuller	... 1875	Chas. Hamilton	... 1885

Quebec, constituted in 1793, and originally extended over both Upper and Lower Canada. By Letters Patent, July 19, 1850, the district of Montreal was separated from it and created into a separate diocese. It now consists of Garpé, Quebec, Three Rivers, and St. Francis.

J. Mountain	... 1793	(*Montreal taken away, July* 19, 1850.)	
C. J. Stewart	... 1826		
Geo. J. Mountain	... 1836	Jas. Wm. Williams	... 1863

Montreal, constituted out of Quebec by Letters P[illegible] July 19, 1850. Consists of the province of Montreal.

Francis Fulford ...	1850	Wm. Bennett Bond	187[illegible]
A. Oxendon (*resig.*)	1869		

Newfoundland, founded in 1839, is not included in the Dominion of Canada.

Aubrey Geo. Spencer	1839	Llewellyn Jones (*now styled Bishop of Newfoundland and of the Bermudas*)...	1878
Edw. Field ...	1844		
J. Butler Kelly (*coad.; after. Bp. of Moray*)	1867		

NEW SOUTH WALES.

The oldest of the Australian colonies. The bishopric of Australia was first constituted in 1836, and comprised all such parts of the continent as were then colonized. By Letters Patent, June 28, 1847, the bishopric was divided into the four dioceses of Sydney, Newcastle, Adelaide, and Melbourne.

Australia.

William Grant Broughton (*became Bishop of Sydney*, 1847) 1836

Sydney, June 28, 1847. Consisting of part of the east coast of New South Wales.

Wm. G. Broughton...	1847	Alfred Barry (*resigned* 1890)	1884
Fredk. Barker ...	1854	W. S. Smith ...	1890

Newcastle, June 28, 1847. Consists of the central part of the east coast of New South Wales.

Wm. Tyrrell ...	1847	Josiah Brown Pearson	1880

Goulbourn was founded out of Sydney by Letters Patent, March 25, 1863. Consists of the south-east part of New South Wales.

Mesac Thomas	1863
W. Chalmers	1892

Bathurst, founded in 1869 out of Sydney. Consists of the western part of New South Wales.

Saml. Edw. Marsden (*resig.* 1885) ... 1869 | Chas. Edw. Camidge 1887

Grafton and Armadale, founded 1867. Consists of the north-east part of New South Wales.

W. C. Sawyer ... 1867 | Jas. Francis Turner 1869

Riverina, founded in 1884. Consists of south-west portions of New South Wales.

Sydney Linton 1884

Victoria, under the name of Port Philip, was part of New South Wales.

Melbourne, constituted out of Australia by Letters Patent, June 28, 1847. Consists of the eastern half of the colony of Victoria.

Chas. Perry (*res.* 1876) 1847 | Field Flowers Goe ... 1887
Jas. Moorhouse (*tr. to Manchester*, 1887) 1876

Ballarat, constituted in 1875. Consists of Western Victoria.

Samuel Thornton 1875

QUEENSLAND.

Brisbane, constituted by Letters Patent, June 3, 1859.

Edw. Wyndham Tuffnell (*resig.* 1875) ... 1859 | Matthew Blagden Hale (*resig.* 1885) 1875
Wm. Thos. Thornhill Webber ... 1885

North Queensland, constituted in 1878. Consists of Queensland north of 21° latitude.

Geo. Henry Stanton 1878

SOUTH AUSTRALIA.

Adelaide, formed out of Australia by Letters Patent, June 28, 1847. Consists of the colony of South Australia.

Aug. Short ... 1847 G. Wyndham Kennion 1882

WESTERN AUSTRALIA.

Perth, constituted by Letters Patent, Jan. 11, 1856, out of the diocese of Adelaide. Consists of Western Australia.

Matthew Blagden Hale (*tr. to Brisbane*, 1875) ... 1856
Henry Hutton Parry (*formerly coadj. of Barbadoes*) ... 1879

Tasmania, constituted by Letters Patent, Sept. 29, 1842. Consists of the island of Tasmania.

Francis Nixon ... 1842
Charles Hy. Bromley (*resig.* 1882) ... 1864
Dan. Fox Sandford (*resig.* 1889) ... 1883
H. H. Montgomery ... 1889

NEW ZEALAND.

First constituted in 1841 for the entire colony. Christchurch was constituted by Letters Patent on Aug. 1, 1856, and the rest of the diocese of New Zealand in 1858 divided into four other dioceses as below, and the colony was constituted a province.

New Zealand, now **Auckland,** constituted 1858. Consists of the north part of New Zealand.

George Aug. Selwyn 1841 (*tr. to Lichfield* 1868)
Wm. Garden Cowie 1869

Christchurch, Aug. 1, 1856. Constituted by Letters Patent, Aug. 1, 1856, and removed from province of Australia to that of New Zealand. Consists of the province of Canterbury and part of Westland.

Henry Jno. Chitty Harper 1856

Wellington, constituted by Letters Patent, Sept. 27, 1858 Consists of the southern portion of the North Island.

Chas. J. Abraham ...	1858	Octavius Hadfield ...	1870

Waiapu, Sept. 27, 1858. Comprises the eastern and central portions of the North Island.

Wm. Williams ...	1858	Edw. Craig Stuart ...	1877

Nelson. Sept. 27, 1858. Consists of the northern portion of the South Island, and adjacent islands.

Edward Hobhouse ...	1858	Andrew Burn Suter ...	1866

Dunedin, constituted 1866 out of Christchurch. It consists of Otago and Southland.

Hy. Lascelles Jenner (*resig.* 1871)	1866	Samuel Tarratt Nevill	1871

Melanesia, constituted 1861. Comprises the western islands of the South Pacific, and is in the province of New Zealand.

J. Coleridge Patteson	1861	J. Richardson Selwyn	1877

Honolulu, constituted at the request of the king in 1861. Consists of the group of the Sandwich Islands.

Thos. Nettleship Staley	1861	Alfred Willis ...	1872

WEST INDIES.

Jamaica, formed in 1824. The Bahamas, Turks, and Caicos Islands were added to its jurisdiction by Letters Patent, Nov. 21, 1843, but were separated from it by Letters Patent, Nov. 6, 1861, and formed into the diocese of Nassau. The diocese now consists of the island of Jamaica only.

Christ. Lipscomb ...	1824	Wm. Geo. Tozer (*formerly Bp. of Central Africa, resig.* 1880)	1879
Aubrey Geo. Spencer	1843	Enos Nuttall ...	1880
Reginald Courtenay (*coadj. of Kingston*)	1856	Douet (*assist. Bp.*) ...	1888
Reginald Courtenay (*Bp. of Jamaica, resig.* 1879)	1872		

Nassau, constituted out of the diocese of Jamaica by Letters Patent, Nov. 6, 1861. Consists of the Bahamas and dependencies.

Chas. Caulfield ...	1861	Francis Alex. Cramer Roberts ...	*1878*
Addington Robt. Peel Venables ...	1863	E. Townson Churton	*1886*

British Guiana, constituted by Letters Patent, Sept. 29, 1842. Consists of the dependency of British Guiana.

Wm. Piercy Austin 1842

Barbadoes was originally constituted by Letters Patent, July 24, 1824, and enlarged and altered by subsequent Letters Patent, April 2, 1825; May 11, 1826; and Sept. 24, 1838. By Letters Patent, Sept. 29, 1842, all previous patents were revoked, and a diocese constituted comprising Barbadoes, St. Vincent, St. Lucia, Trinidad, Geneva, and Tobago. A separate diocese of Trinidad was constituted in 1872. Present jurisdiction: the island of Barbadoes and two congregations in Santa Lucia. The diocese of the **Windward Islands**, consisting of St. Vincent and the Grenadines is at present held by the Bishop of Barbadoes.

W. H. Coleridge ...	1824	J. Mitchinson ...	1873
Thomas Parry ...	1842	Herbert Bree ...	1882

Trinidad, 1872. Consists of the island of Trinidad, with the recent addition of Tobago, taken from Windward Islands.

Richard Rawle ...	1872	James Thos. Hayes...	1888

Antigua, constituted by Letters Patent, Sept. 29, 1842. Comprises a group of the West Indian Islands.

Dan. Gateward Davis	1842	Chas. J. Branch (*coadj.*)	1882
Stephen Jordan Rigaud	1858	H. R. Holme ...	1891
Wm. Walrond Jackson	1860	*Vacant*	1892

Falkland Islands was constituted in 1869 to oversee the English congregations in South America (except those in British Guiana.

Waite Hockin Stirling 1869

British Honduras, constituted out of Jamaica, 1883.

Calcutta.—Bishopric constituted under 53 Geo. III. c. 155 (July 21, 1813). By 3 and 4 Wm. IV. c. 85 (July 21, 1813) the Bishop of Calcutta was declared to be Metropolitan of India.

The province comprises the sees of **Bombay, Calcutta, Colombo, Lahore, Madras, Rangoon, Travancore and Cochin.**

Thomas F. Middleton	1814	Daniel Wilson ...	1832
Reginald Heber ...	1823	G. E. Lynch Cotton	1858
John Thos. James ...	1827	Robert Milman ...	1867
John M. Turner ...	1829	E. Ralph Johnson ...	1876

The diocese now consists of Assam, Bengal, South-West Provinces, Oudh, Central Provinces, Central India, part of Rajputana.

Lahore, founded in 1877 as a memorial to Bishop Milman. Consists of Punjab, Sindh, and their dependencies.

Thos. Valpy French	1877	Henry Jas. Matthew	1887

Rangoon, constituted 1877, after the death of Bishop Milman. Consisted of Burmah. Upper Burmah was added in 1887. It includes also the Andaman and Nicobar Islands.

Ionn. Holt Titcomb	1877	John Miller Strachan	1882

Madras, constituted under 3 and 4 Wm. IV. c. 85 (Aug. 28, 1833). Consists of the Madras Presidency.

Daniel Corrie ...	1835	Thomas Dealtry ...	1849
Geo. Trevor Spencer	1837	Frederic Gell ...	1861

Bombay, constituted out of Calcutta, under 3 and 4 Wm. IV. c. 85 (Aug. 28, 1833). It consists of the Bombay Presidency, exclusive of Sindh.

Thos. Carr ...	1837	Hy. Alex. Douglas ...	1868
John Harding ...	1851	Louis Geo. Mylne ...	1876

Colombo, constituted by Letters Patent, April 24, 1845. Consists of the Island of Ceylon.

James Chapman ... 1845
Piers Calveley Claughton 1862
Hugh Willoughby Jermyn 1871
Regd. Stephen Copleston 1876

Chota Naigpur. Constituted 1890.

J. C. Whittey 1890

Victoria (Hong Kong), constituted by Letters Patent, May 11, 1849.

George Smith ... 1849
Chas. Richd. Alford 1867
John Shaw Burdon ... 1873

CAPETOWN,

as originally constituted under Letters Patent, June 28, 1847, included Cape Colony and its dependencies, and St. Helena. By Letters Patent, Nov. 23, 1853, the Cape portion of the diocese was divided into the separate bishoprics of Capetown, Grahamstown, and Natal; and by other Letters Patent, Dec. 6, 1853, the Bishop of Capetown was made Metropolitan of the other two sees. In 1873 the bishopric of St. John's, Kaffraria, was formed from part of that of Grahamstown. By Letters Patent, June 3, 1859, St. Helena was constituted a separate diocese. Capetown now consists of the western division of Cape Colony.

Robert Gray 1847

In 1853, diocese divided, and Capetown made Metropolitan of the Cape of Good Hope and its dependencies.

Wm. West Jones 1874

Grahamstown, formed out of Capetown in 1853. Consists of the eastern division of Cape Colony.

John Armstrong ... 1853
Henry Cotterill ... 1856
N. I. Merriman ... 1871
Allan Becher Webb (*tr. from Bloemfontein*) 1883

Maritzburg, formerly **Natal**. Natal was constituted out of Capetown by Letters Patent, Nov. 23, 1853, and was made suffragan to that province by Letters Patent, Dec. 6, 1853.

John W. Colenso (*deposed* 1863; *died* 1883) 1853

Maritzburg.—On the deposition of Bishop Colenso by the Synod of Capetown, but maintained in the temporalities and jurisdiction by the civil powers, another bishop was consecrated for the Colony, and Maritzburg was selected as his see town.

Wm. Kenneth Macrorie 1869

St. John's, Kaffraria, founded 1873 for Kaffirland.

Henry Callaway 1873
Bransby Lancelot Key (*coadj.; made bishop* 1886) 1883

Bloemfontein, formerly **Orange Free State**.—The bishopric of the Orange Free State was established in 1873. In 1886 its jurisdiction was extended, and its name changed to Bloemfontein. It now includes the Orange Free State, Griqualand West, Basutoland, and Bechuanaland.

Ed. Twells ... 1863
Allan Becher Webb (*tr. to Grahamstown* 1883) ... 1870
G. Wyndham Hamilton Knight Bruce 1886
J. W. Hicks ... 1892

Zululand, established 1870, as a memorial to Bishop Mackenzie. Consists of Zululand and tribes to the north and north-east.

Thos. Edw. Wilkinson (*ceased* 1876) ... 1870
Douglas McKenzie 1880
W. M. Carter ... 1892

Pretoria, established in 1877. Jurisdiction extends over the Transvaal State.

Henry Brougham Bousfield 1878

St. Helena, constituted (from Capetown) by Letters Patent, June 3, 1859. Consists of the Islands of St. Helena, Ascension, and Tristran d'Acunha.

Piers Calverley Claughton	1859	Thos. Earle Welby	1862

Mauritius, originally constituted under Letters Patent, Nov. 27, 1854. Its jurisdiction extends over the Colony and its dependencies.

Vincent Wm. Ryan	1854	Peter Sorenson Royston	1872
T. Goodwin Hatchard	1869		
H. Constantine Huxtable	1870		

Sierra Leone, originally constituted by Letters Patent, May 21, 1852, afterwards revoked, is now classed as a diocese holding mission from Canterbury. Its jurisdiction extends over all the West African Colonies—Sierra Leone, Gambia, Gold Coast, and Lagos.

Owen Emeric Vidal	1852	Hy. Cheetham (*resig.* 1882)	1870
John Willis Weeks ...	1855		
John Bowen ...	1857	Ernest Graham Ingham	1883
E. Hyndman Beckles (*resig.* 1870) ...	1860		

Central Africa, formerly **Zambesi,** founded in 1861 by the English Universities, in answer to an appeal from Livingstone.

C. F. Mackenzie ...	1861	Edw. Steele ...	1874
Wm. Geo. Tozer (*aft. Bp. of Jamaica*)	1863	Chas. Alan Smythies	1883

Eastern Equatorial Africa, constituted in 1884. Consists of the Victoria Nyanza and East African Church Missionary Society's stations.

Jas. Hannington ...	1884	Hy. Perrott Parker	1886

Labuan, constituted for Singapore, Labuan, and Sarawak, under Letters Patent, Aug. 7, 1855. Under 32 and 33 Vict. c. 88 (1869), and Letters Patent dated Nov. 5, and 'Gazette,'

Nov. 16, 1869, the Straits Settlements were separated from the diocese of Calcutta and added to that of Labuan.

Fras. T. McDougall 1855 Walter Chambers ... 1869

Corea, constituted in 1889.

T. J. Corfe 1889

Travancore and Cochin, constituted in 1879, for the two native states whose name it bears.

John M. Speechly 1879

NORTH CHINA AND MID-CHINA.

North China was constituted in 1872, and Mid-China in 1880. The original diocese of North China is now called Mid-China, the present bishopric of North China having a different jurisdiction.

Bishops of **Mid-China**, formerly North China.

W. A. Russell ... 1872 Geo. Evans Moule ... 1880

Bishop of **North China** as now constituted:

Chas. Perry Scott 1880

Japan, constituted in 1883 for the whole Empire of Japan.

Arthur Wm. Poole ... 1883 Edw. W. Bickersteth 1885

Gibraltar, constituted by Letters Patent, Sept. 29, 1842, and included Gibraltar and Malta. These Letters Patent have since been revoked, and the present bishop is titular only.

Geo. Tomlinson ... 1842 Hon. Chas. Amyand
Walter Jno. Trower 1863 Harris 1868
Chas. Waldegrave Sandford 1874

Jerusalem, constituted by agreement with the King of Prussia in 1841. Has jurisdiction over the English congregations in Jerusalem.

M. S. Alexander ...	1841	Samuel Gobat ...	*1846*
Joseph Barclay (*ceased with his death in* 1881)			1879
(*Reconstituted on new basis*) Geo. Francis Popham Blyth			1887

following view of the Colonial Church is ·iated from the Year-Book of the Church ɜland.

TICAL RETURNS OF CHURCH WORK IN THE COLONIES.

iocese	Estimated Population of the Diocese		Total number in the Diocese of						
	English speaking	Other than English speaking	Estimated Church Members	Ordained Clergy: English	Ordained Clergy: Native Home Born	Licensed Lay Readers: Paid	Licensed Lay Readers: Voluntary	Permanent Churches	Mission Rooms, systematically used for service
... ...	319,000	6,000	70,000	66	—	3	120	125	24
... ...	—	—	—	—	—	—	—	—	—
... ...	180,000	80,000	90,000	19	17	5	15	—	—
a	500	5,000	275	2	4	—	3	3	4
l	—	—	—	—	—	—	—	—	—
... ...	293,000	7,000	80,000	56	—	15	50	139	112
:s and Windslands ...	—	—	—	—	—	—	—	—	—
... ...	90,000	1,000	50,000	3	38	2	16	87	58
itein ...	—	—	—	36	1	1	50	30	18
... ...	—	14,040,591	16,535	62	5	—	5	44	90
... ...	—	—	—	—	—	—	—	—	—
... ..	100,000	130,000,000	75,000	150	55	9	26	174	—
a	—	—	—	9	5	2	—	12	—
... ...	20,000	6,000	—	11	—	3	1	7	—
ı	35,000	270,000	46,360	53	12	26	4	48	61
ırch ...	131,609	715	70,000	59	1	—	109	94	—
... ...	—	—	23,000	75		69		41	65
ı	35,000	11,000	6,000	19	—	—	4	15	—
... ..	—	—	—	—	—	—	—	—	—
s	—	—	—	—	—	—	—	—	—
on	—	—	—	—	—	—	—	—	—
... ...	—	—	—	—	—	—	—	—	—
... ..	—	—	—	—	—	—	—	—	—
ndArmadale	75,000		27,000	24	3	—	30	38	—
town ..	—	—	—	—	—	—	—	—	—
... ...	278,477		—	40	—	70	82	—	—
... ..	719,901	—	118,787	137		—	—	241	—
... ..	575,804	5,000	200,000	26	56	68	28	100	—
... ..	35,000	25,000,000	—	80	15	2	3	82	—
ie River ..	1,000	6,000	3,000	6	1	5	2	4	3
... ..	31,000,000		128,000	99	168	1,132	—	245	324
rg	35,866	441,234	—	27	2	3	9	34	15
ɜ	2,000	387,000	10,000	13	7	30	13	22	5
ıe	746,800	18,200	283,000	167	—	69	205	309	440
... ..	620,000		38,000	44	54	—	26	132	80
ɛ	—	—	—	—	—	—	—	—	—
... ...	53,000	—	15,000	15	5	1	88	70	—

STATISTICAL RETURNS OF CHURCH WORK IN THE COLONIES (*continued*)

	Diocese	Estimated Population of the Diocese		Total number in the Diocese of						
		English speaking	Other than English speaking	Estimated Church Members	Ordained Clergy: English	Ordained Clergy: Native Home Born	Licensed Lay Readers: Paid	Licensed Lay Readers: Voluntary	Permanent Churches	Mission Rooms, systematically used for service
38	Nelson	—	—	—	—	—	—	—	—	—
39	Newcastle	—	—	—	—	—	—	—	—	—
40	Newfoundland ...	200,000	1,260	69,000	60	—	141		134	—
41	New Westminster ...	20,000	40,000	4,000	13	—	—	6	19	—
42	Niagara	267,727	—	29,547	6	60	—	15	19	14
43	North Queensland ...	60,000	—	30,000	20	—	—	4	20	7
44	Nova Scotia	—	—	—	—	—	—	—	—	—
45	Ontario	—	—	—	—	—	—	—	—	—
46	Perth	43,698	15,000	24,000	24	—	—	—	32	34
47	Pretoria	40,000	560,000	8,500	23	—	—	4	12	17
48	Qu'Appelle	22,000	—	3,674	19	—	4	5	16	62
49	Quebec	—	—	—	—	—	—	—	—	—
50	Rangoon	500,000	6,500,000	10,386	23	7	—	—	22	9
51	Riverina	40,000	1,400	21,000	14	—	3	7	19	100
52	Rupert's Land ...	116,000	24,000	28,000	61		12	50	61	106
53	St. Helena	5,341	—	4,036	5	—	—	—	5	1
54	St. John's, Kaffraria	3,500	500,000	11,600	13	10	160	—	25	130
55	Saskatchewan ...	15,000	4,000	—	9	7	8	10	14	6
56	Sierra Leone... ...	—	—	—	—	—	—	—	—	—
57	Singapore, Labuan, and Sarawak ...	—	—	—	—	—	—	—	—	—
58	Sydney	450,000	—	200,000	158	—	20	62	181	161
59	Tasmania	—	—	—	—	—	—	—	—	—
60	Toronto	700,000	—	150,000	166	—	50		117	30
61	Trinidad	135,000	85,000	55,000	6	13	7	5	46	1
62	Victoria (Hong Kong)	3,000	100,000,000	4,000	16	9	111	210	60	100
63	Waiapu	50,451	—	—	28	13	—	130	58	121
64	Wellington	93,000	—	44,000	23	3	—	42	35	33
65	Africa (Central) ...	—	—	—	—	—	—	—	—	—
66	Africa (Eastern Equatorial)	—	—	—	—	—	—	—	—	—
67	Corea...	—	—	—	—	—	—	—	—	—
68	Honolulu	10,000	70,600	—	67	—	—	2	6	1
69	Japan	2,000	39,000,000	2,500	26	10	31	—	13	13
70	Jerusalem	—	—	—	27	11	1	15	9	—
71	Madagascar	—	4,000,000	25,000	6	9	86	—	1	81
72	Melanesia	—	—	—	7	6	160	—	—	—
73	Mid-China	8,000	100,000,000	700	14	7	—	—	10	20
74	North China... ...	500	86,000,000	187	6	1	1	—	6	—
75	Niger River	—	—	—	—	—	—	—	—	—
76	Travancore and Cochin	—	—	—	—	—	—	—	—	—
77	Zululand	—	—	—	9	2	1	1	1	4

ɜLISH COLONIAL BISHOPS WHO HAVE RESIGNED.

ames.		*Dioceses.*		*Cons.*	*Res.*
ıbraham	...	Wellington	...	1858	1870
Alford ...	...	Victoria ...	...	1867	1872
Beckles	...	Sierra Leone	...	1860	1870
Bromby	...	Tasmania	...	1864	1882
ambers	...	Labuan ...	...	1869	1881
eetham	...	Sierra Leone	...	1870	1882
ırtney ...	...	Kingston	...	1856	1879
ɔ. Harper	...	Christchurch	...	1856	1883
.muth ...	...	Huron ...	...	1871	1883
Hale ...	...	Brisbane	...	1875	1884
bhouse...	...	Nelson ...	...	1858	1866
Jenner ...	...	Dunedin...	...	1866	1871
:hison ...	...	Barbadoes	...	1877	1881
:nden ...	...	Montreal	...	1869	1879
B. Pearson	...	Newcastle	...	1880	1889
ry ...	...	Melbourne	...	1847	1876
Royston	...	Mauritius	...	1872	1890
Speechly	...	Travancore	...	1879	1888
Staley ...	...	Honolulu	...	1861	1870
Tozer ...	...	Central Africa	...	1863	1873
Tuffnell	...	Brisbane	...	1859	1875

INDIAN CHAPLAINCIES.

ɜe appointments are made by her Majesty on the nendation of the Secretary of State for India. . Can- ɜ for junior chaplaincies must have been two years in ı, and be under thirty-four years of age. A free e is provided by the Indian Office. Chaplains must d to their destination within four months from the f their nomination.

Bishop of London (who is usually referred to by the ary of State for India to signify his approval of the ate) requires all gentlemen on their nomination as ins to forward the following documents to his lord- secretary (Harry W. Lee, Esq., 1, The Sanctuary, ıinster), one month before his approval of such tment is required:—

Certificate of nomination by the Secretary of State for India in Council.

2. Letters of Orders—Deacon and Priest.
3. Letter Testimonial.
4. Statement of the cures in which the chaplain has been engaged.
5. The names of three private clerical referees.

The following are the salaries of the chaplains in India, together with their pay on retirement:—

Senior Chaplains	...	Rupees 9,600 per annum.
Junior Chaplains	...	„ 6,000 „

A junior chaplain becomes a senior chaplain either by promotion on vacancy, or after ten years' service, whichever may first happen.

RETIRING PAY.

	Per ann.
After 17 years' actual residence in India and 20 years' service	£365 0 0
If compelled through ill-health to retire after 15 years' actual residence in India	292 0 0
Ditto ditto 10 years' ditto ...	173 7 6
Ditto ditto 7 years' „ ...	127 15 0
Ditto ditto before 7 years' „ ...	63 17 6

FOREIGN CHAPLAINCIES.

The congregations of the Church of England in foreign countries were first placed under the jurisdiction of the Bishop of London, "as their Diocesan," during the reign of Charles I., and they still continue so where no other provision has been made.

Chaplains to congregations of British residents on the shores and in the islands of the Mediterranean Sea, and at certain specified places near the coast, have, since 1842, been placed under the superintendence of the Bishop of Gibraltar, on whom also has since devolved the spiritual superintendence over the ministers and congregations of English churches in the South of France, and throughout Spain and Portugal, and on the coast of Morocco within the Mediterranean Sea, and the islands of the Greek Archipelago, as also in the Kingdom of Italy, on the shores of the Black Sea, and on the Lower Danube.

Foreign chaplains are divided into three classes. The

first two comprise chaplains to Embassies and Legations, and chaplains nominated in accordance with the Consular Act. These are all appointed directly under the authority of the Foreign Office, and where they hold licences from the Bishop of London, such licence is granted for the period during which it may be consistent with the will of her Majesty the Queen to require their services. Under the third class fall other chaplains permanently officiating to British residents abroad, who are neither embassy nor consular chaplains, but who are licensed or authorized by the bishop to whose superintendence they are subject. These chaplains are usually nominated by the congregations to whom, or the proprietors of the chapels in which, they minister, who submit their names and credentials for the bishop's licence. In various places the Colonial and Continental Church Society (Office, 9 Serjeant's Inn, Fleet Street), and the Society for the Propagation of the Gospel (Office, 19 Delahay Street, Westminster), either by having become proprietors of chapels, or by delegation from proprietors or congregations, or by having undertaken the responsibility of providing an income, have acquired the right of nominating such chaplains for the bishop's licence.

CHAPLAINS *permanently officiating to* BRITISH RESIDENTS ABROAD, *who have been Licensed or Authorized by the present* BISHOP OF LONDON *or his Predecessors, having furnished satisfactory testimonials, exist at the following places.*

The chaplaincies marked thus * are in connection with the Colonial and Continental Church Society. The chaplaincies marked thus † are in connection with the Continental Chaplaincies' Committee of the Society for the Propagation of the Gospel. ‡ Signifies that there is an English Church.

PLACE.	PLACE.	PLACE.
†Aigle‡	Bonn	Christiania
†Aix-la-Chapelle‡	*Bordeaux‡	*Clarens and Vernex
*Amsterdam‡	*Boulogne	*Coblentz
*Antwerp‡	,, (Trinity)‡	†Cologne‡
*Arcachon‡	,, (Temple Ch.)	*Compiègne (St. Andrew)‡
Archangel	† ,, (St. John)‡	Cronstadt
Avranches	Bruges	
†Baden-Baden‡	†Brunswick	Dantzic
Bagnères de Bigorre	†Buda-Pesth	Darmstadt
Berlin	†Caen‡	*Dieppe (Ch. Ch. Rue Asseline)‡
†Berne	*Calais‡	
*Biarritz‡	*Cassel‡	
	*Chantilly‡	

PLACE.

†Dieppe
(All Saints)‡
†Dinan‡
Dinard
Dresden
(All Saints)
*Dunkirk‡
*Dusseldorf‡
Falls of the Rhine,
Neuhausen
†Fiji Islands
Foochowfoo
†Frankfort‡
†Freiberg‡
Geneva
†Ghent‡
Godesberg
†Gotha
Gottenberg
*Guines‡
*Hague, The‡
Hamburg
Hanover
Havre
†Heidelberg‡
*Homburg‡

PLACE.

*Honfleur
†Karlsruhe
Lausanne
†Leipzig‡
Liége
*Lille‡
*Lyons‡
Malines
*Memel‡
Montreux
Moscow
*Munich‡
Neufchâtel
*Neuilly
(Christ Church)
Ostend‡
Pau
(Christ Church)‡
*(Trinity Church)‡
†(St. Andrew)‡
Riga
*Rotterdam and
Utrecht‡
*Roubaix and
Croix‡
*Rouen‡
†Rummelsberg,

PLACE.

Schönweide, an
Hoppegarten
†Senhals
†St. Jean de Luz‡
St. Malo‡
*St. Pierre les
Calais
St. Pierre Mique
lon‡
*St. Servan
(Trinity)‡
St. Thomas
†Spa‡
*Stockholm
†Stuttgardt‡
Suva, Fiji Islands
*Tours‡
Valparaiso
†Vernet-les-Bains
*Versailles‡
*Vevey‡
Warsaw
†Weimar‡
Wiesbaden
†Wildbad‡
Yokohama
Zurich

The following stations in connection with the Colonial and Continental Church Society are occupied during a portion of the year :—

Abetone
Aix-les-Bains
Amphion
Arolla
Bad Rippoldsan
Baden
Baden-en-Suisse
Badenweiler
Bagnères de
Luchon
Ballaigues
Basle
Beatenberg
Berchtesgaden
Bergen
Beuzeval
Bex
Botzen
Breiford
Brides-les-Bains
Brunnen
Cauterets
Carlsbad
Chamounix
Champery
Chateau D'Oex
Chaumont
Cherbourg
Chexbres
Cleve
Coire
Comballaz
Constance
Cortina
Courmayeur
Davozam Platz
Diablerets
Disentis
Divonne-les-Bai

ıCE.	PLACE.	PLACE.
nnes	Macolin	St. Gervais-le-
ıudes	Maderanerthal	village
rn	Monnetier	St. Goar
	Mont Pilatus	St. Luc
	Neufchâtel	Stachelberg
	Nuremburg	Strasburg
s	Promontogno	St. Valéry
ʒ	Pyrmont	Tarasp
	Ragatz	Thun
h	Rhone Glacier	Thusis
·ald	Riffel Alp	Tréport
	Riffelberg	Triberg
ı	Rigi Kaltbad	Trondhjeim
	Rossinières	Trouville
;	Royat-les-Bains	Uetliberg
	Salzburg	Ulvik
k	Saas Fée	Vichy
n	Samaden	Villars
ı	Schwalbach	Villeneuve
:h	Schwarzsee	Weggis
	Sepey	Wengern Alp
ıts	Sierre	Wesen
s	Spiez	Zermatt
	St. Germain-en-	Zinai
ɛs-Bains	Laye	Zutz

ain chaplaincies in the diocese (or subject to the superintendence) of the Bishop of Gibraltar.

llowing chaplaincies in connection with the Conti- Chaplaincies' Committee of the Society for the ion of the Gospel are maintained during a portion ar :—

	Blumenstein	Engleberg‡
ıtt	Bologna‡	Englsten Alp
	Boppard	Faleide
	Bormio	Finshauts
	Brigue	Frazensbad
	Brindisi	Garmisch
n	Cadenabbia‡	Gersau
the‡	Campfer‡	Granada
	Capri	Griesbach
	Contrexéville	Hammam R'irha
:	Dijon	Hospenthal
	Dinant	Ischl‡
berg‡	Ems‡	Kandersteg

PLACE.	PLACE.	PLACE.
Laerdalsoren	Pontresina‡	Schinznach-les-Bains
Lanzo d'Intelvi	Rapallo	Schlangenbad‡
La Roche	Remonchamps	Seelisburg
Lauterbrunnen	Rheinfelden	Siena
Loen	Rieder Alp	Silva Plana and Sils Maria
Lugano‡	Righi-Dailly	Sonnenburg près Lucerne
Macugnaga	Rigi Scheideck	Sorrento
Maiori	Riva-am-Garda-See	Spezia‡
Maloja‡	Rome, All Saints	Stalheim
Marienbad ‡	Roscoff	Tangier‡
Martigny	Rosenlaui	Tarmina
Menaggio	Saas Grund‡	Toulon
Mentelberg	Salvan	Valescure, and Boulerie
Mentone, St. John's‡	San Bernardino	Veblingsnaes
Meran‡	San Dalmazzo di Tenda	Vernayaz
Molde	Santa Margherita	Vernet-les-Bains
Mont Dore	San Martino di Castrozza	Vossevanger
Murren‡	Savona	Weisshorn
Naes	St. Gall	Wiesen and Wiessenstein.
Namur	St. Martin Lantosque‡	
Neuenahr	St. Moritz‡	
Odde	St. Raphael	
Oran		
Partenkirchen		
Pegli‡		
Perugia		

The summer chaplaincy at Grindelwald is under the direct control of the Bishop of London.

Registers or certificates of *marriages* of British subjects or other persons solemnized abroad in the chapel or house of any British ambassador, by a minister of the Church of England licensed by the Bishop of London, or acting under sanction of such ambassador; of *baptisms* of children of British subjects or other persons performed in like manner; and of persons *buried* in British burial-grounds abroad, are, on transmission, deposited in the Registry of the Diocese of London, where they can be inspected, and official copies or extracts obtained, by applying to the Registrar, Harry W. Lee, Esq., 5 Dean's Court, Doctors' Commons, between the hours of 10 and 4.

CHURCH OF SCOTLAND.

The Church of Scotland before the Revolution had two archbishoprics.

1. ST. ANDREW'S, to which were suffragan the sees of **Aberdeen, Brechin, Caithness, Dunblane, Dunkeld, Edinburgh, Moray, Orkney, and Ross.**

2. GLASGOW, to which were suffragan **Argyll, Galloway, and the Isles.**

ST. ANDREW'S. The Bishop of York anciently claimed to be the metropolitan of the Church of Scotland. Patrick Graham (1466) procured his see of St. Andrew's to be made an archbishopric in 1470. Arthur Ross (1684) was the last bishop. There have been no bishops of this see since the Revolution. At the Revolution (1688) the Church of Scotland was disestablished, the apostolical succession of its bishops was however continued, and the names of most of the former dioceses were retained or have been revived. From time to time two or more sees have been united under one bishop and again separated, which renders the succession intricate. The sees as at present grouped are: Brechin; St. Andrew's, Dunkeld, and Dunblane; Glasgow and Galloway; Moray, Ross, and Caithness; Aberdeen and Orkney; Argyll and the Isles; Edinburgh. The names of the bishops and other particulars may be found in Haydn's 'Book of Dignities' (London, 1890), p. 540, &c.

CHURCH OF IRELAND.

The number of Irish archbishops and bishops has been gradually reduced by the union of dioceses, chiefly under the provisions of 3 and 4 Wm. IV. c. 37 (Aug. 14, 1833). Ireland is now, for ecclesiastical purposes, divided into two provinces, Armagh and Dublin.

1. ARMAGH: Comprises the dioceses of **Armagh; Clogher; Meath; Derry and Raphoe; Down, Connor, and Dromore; Kilmore, Elphin, and Ardagh; Tuam, Killala, and Achoury.**

2. DUBLIN: The dioceses of **Dublin, Glendalough, and Kildare; Ossory, Ferns, and Leighlin; Cashel, Emly, Waterford, and Lismore; Cork, Cloyne, and Ross; Killaloe, Kilfenora, Clonfert, and Kilmacduagh; Limerick, Ardfert, and Aghadoe.**

The Churches of England and Ireland were united on Jan. 1, 1801, on the union of Great Britain and Ireland, under 39 and 40 Geo. III. c. 67. On Jan. 1, 1871, under 32 and 33 Vict. c. 42, the Irish Church was disestablished.

The General Synod of the Church of Ireland consists of the House of Bishops (13), and the House of Representatives (208 Clerical and 416 Lay).

The Representative Church Body consists of 65 members, viz. the Archbishops of Armagh and Dublin (2), and the Bishops of Meath, Limerick, Tuam, Derry, Cashel, Cork, Ossory, Killaloe, Kilmore, Down, and Clogher (11), *ex officio;* 39 elected members (13 clerical and 26 lay); and 13 co-opted members.

Lists of the Scotch and Irish bishops may be found in Haydn's 'Book of Dignities' (London, 1890), p. 594, &c.

THE CHURCH IN THE UNITED STATES OF AMERICA.

The Churches of the United States are the daughters of the Church of England; they are in full communion with her; they are allied with her through the agreements arrived at in the Lambeth Conferences (see pp. 228, 229); their bishops visit England from time to time; it seems desirable therefore to give some facts relating to it, which are compiled from 'The Living Church Quarterly,' which is the authoritative organ of the American Church.

The General Convention is the legislative body of the American Church. It meets triennially, and is composed of the House of Bishops, in which all Diocesan, Assistant and Missionary Bishops have seats; and the House of Deputies, made up of elected Deputies, four clerical and four lay, from every diocese, and one delegate of each order from every Missionary Jurisdiction.

Its officers are the Presiding Bishop, Chairman of the House of Bishops, Secretary of the House of Bishops, and Assistant Secretaries; President of the House of Deputies, Secretary of the House of Deputies, and Assistant Secretaries; Treasurer; Registrar; Custodian of the Standard Bible; Custodian of the Standard Prayer-book; Historiographer of the Church.

D STATES.

	DIOCESES.	Clergy.	ROCHIAL NTRIBU-TIONS.	EXTRA-PAROCHIAL CONTRIBUTIONS. Diocesan.	General.	AVERAGE PER COM'T.	TOTAL CONTRIBU-TIONS.
1	Alabama	35	97,362.28	$ 9,669.28	$ 887.76	$ 1.67	$ 110,265.80
2	Albany	132	.....	.....	.....	.....	315,790.43
3	Arkansas	21	26,288.48	671.95	527.18	.55	27,437.61
4	California	100	202,243.00	39,319.00	3,791.00	4.40	255,353.00
5	Central N. Y. ...	110	267,641.69	31,955.74	16,663.85	3.07	316,261.28
6	Central Penn. ...	115	211,915.24	36,553.96	12,175.38	4.68	260,644.58
7	Chicago	87	330,247.38	22,544.89	22,394.02	3.33	375,186.29
8	Colorado	41	80,781.54	2,818.42	604.14	.89	84,204.10
9	Connecticut	200	512,621.69	25,771.53	38,896.99	2.43	577,290.21
10	Delaware	35	110,453.90	4,566.94	6,099.19	3.83	121,120.03
11	East Carolina ...	28	26,442.37	4,345.35	1,200.68	1.67	31,988.40
12	Easton	35	37,534.81	5,491.42	1,033.61	1.83	44,059.84
13	Florida	55	60,241.79	6,033.42	783.78	1.66	65,816.17
14	Fond du Lac	32	40,815.64	4,605.24	405.11	1.43	45,825.99
15	Georgia	39	82,485.45	19,238.62	7,168.12	4.80	108,892.19
16	Indiana	46	83,063.58	10,928.08	1,910.20	2.19	95,901.86
[illegible]	[illegible]	[illegible]	109,712.08	7,496.16	1,301.32	1.40	146,876.04
			.....	.....	.....	.....	48,039.24

Washington *Mission*	J. A. Paddock, S.T.D., *Miss. Bp.*	1880
Pittsburgh	Cortlandt Whitehead, D.D. ...	1882
Mississippi	H. M. Thompson, S.T.D., LL.D.	1883
Indiana	D. B. Knickerbacker, D.D.	1883
New York	H. C. Potter, D.D., LL.D.	1883
North Dakota *Mission*	W. D. Walker, S.T.D., *Miss. Bp.*	1883
East Carolina	A. A. Watson, D.D.	1884

DIOCESES.	BISHOPS.	CONS.
Maryland	Wm. Paret, D.D.	1885
Nebraska	Geo. Worthington, D.D.	1885
Florida	Edwin G. Weed, D.D.	1886
Kansas	E. S. Thomas, D.D.	1886
Wyoming and Idaho *Mission* ...	Ethelbert Talbot, D.D., *Miss. Bp.*	1887
Easton	W. F. Adams, D.D.	1875-1887
Western Texas *Mission*	J. S. Johnston, D.D., *Miss. Bp.*	1888
Nevada and Utah *Mission* ...	Abiel Leonard, S.T.D., *Miss. Bp.*	1888
Delaware	Leighton Coleman, S.T.D., LL.D.	1883
New Mexico and Arizona *Mission*	J. M. Kendrick, D.D., *Miss. Bp.*	1889
Fond du Lac	Charles C. Grafton, S.T.D. ...	1889
Ohio	William A. Leonard, D.D.	1889
Michigan	Thomas F. Davies, D.D., LL.D.	1889
The Platte	Anson R. Graves, *Miss. Bp.*	1890
West Missouri	E. R. Atwill, D.D.	1890
Massachusetts	Phillips Brooks, D.D.	1891
Milwaukee	Isaac L. Nicholson, D.D. ...	1891
Georgia		
Alaska *Mission*		

AMERICAN FOREIGN MISSIONS.

SEES.	BISHOPS.	CONS.
Yedo		
Shanghai		
Cape Palmas	S. D. Ferguson, S.T.D.	1885

AMERICAN BISHOPS WHO HAVE RESIGNED.

Names.	*Dioceses.*	*Cons.*	*Res.*	*Names.*	*Dioceses.*	*Cons.*	*Res.*
Bedell, G. T.	Ohio	1859	1889	Schereschewsky, S.I.J.	China	1877	1883
Penick. C. C.	C. Palmas	1877	1883	Southgate, Horatio	Turkey	1844	1872
Riley, H. C.	Mexico	1879	1884	Williams, C. M.	Yedo, Japan	1866	1889

DISSENT.

England was remarkably free from heresy and schism down to the fourteenth century. The **Pelagian heresy**, which had troubled the British Church in the fourth century, if not confuted and eliminated by the arguments and influence of the great Gallic theologians (see pp. 31, 32), was swept away in the general cataclysm of the Barbarian invasion.

The **disputes between the two great Missionary Schools** in the time of the conversion of the Barbarians had been finally composed by Theodore at the Synod of Hertford (see p. 36), and there are indications that the settlement thus arrived at was gradually accepted in Wales. The whole Christianity of England pursued an orthodox course for centuries. Some points of philosophy and theology excited warm discussion in the twelfth and thirteenth centuries, but they were discussions in the schools, and did not disturb the popular mind.

In the fourteenth century the politico-theological revolt against received beliefs and institutions, which we know under the name of **Lollardism**, agitated the country from end to end, and from the top of society to the bottom. The agitation and confusion, and extravagance of thought, going down to the first principles of all beliefs, and affecting the stability of all institutions, both civil and ecclesiastical, were perhaps even more widespread and more radical than at the present day, but it died out without effecting any permanent result.

The **Reformation** agitation oscillated from side to side, but found its equilibrium at last in the settlement of religion by the statesmen and churchmen of Elizabeth, and only two permanent heresies and schisms resulted from it, the Papal and the Independent. **Puritanism** was a school of thought within the Church, and for a time had the upper hand; **Nonconformity** was a difference of practice within the Church, not a schism from it.

When, in the troubles of the Great Rebellion, **Presbyterianism** grew and at length gained the mastery, it was an attempt to remodel the constitution of the Church, and reform its doctrine from within; it did not take the form of a schism from the Church. The seething cauldron of the Parliament and Commonwealth period cooled down with

the dying out of the fires which had inflamed it, and after the acceptance of the Act of Uniformity only three distinct bodies of dissenters survived, the old **Papal schism,**[1] the **Independents**, and the **Presbyterians.**

The **Act of Toleration** of William III. is the Magna Charta of modern Dissent; but it only recognized three organized bodies of Dissenters, the **Presbyterian**, the **Independent**, and the **Baptist**; the papal body still existed, but, after the experiences of the reign of James II., in great popular disfavour, and with no hope of State recognition. The three bodies above-mentioned were not only tolerated, but were legally recognized, and in a sense established. Their ministers and meeting-houses were licensed, they were allowed (collectively) to approach the Crown by petition, and their ministers were salaried out of the *Regium Donum.* Under this and the succeeding reign they did not thrive.

In 1691 an attempt was made to unite the Presbyterians and Independents, but it came to nothing; and the former body rapidly declined into Unitarianism.

At the end of the seventeenth century Sherlock estimates that the proportion of Nonconformists was only one to twenty, and that they were not increased during the first twenty-five years of the next century.

The three chief causes of the great increase of modern Dissent were the Evangelical revival, the Wesleyan movement, and the failure of the Church to provide for the religious needs of a rapidly-increasing population.

We must not be accused of undervaluing the great spiritual work of the **Evangelical Revival**, when we say that its failure to grasp our Lord's

[1] The Papal Schism has been dealt with at pp. 89, 90.

idea of a practical organization of Christian people into a regular kingdom; its disregard of the Church and its divinely-appointed ways of "*adding to the Church* daily those who were being saved;" and its consequent fraternization with Dissenters; made it one of the chief causes of modern Dissent.

The **Wesleyan movement** began on sound church principles; it deviated from them when John Wesley set himself above the regulations of Christ's Church; it fell into Dissent when he connived at the usurpation of the priesthood by his preachers, and especially when he practically (though with reservations to satisfy his own conscience) "ordained" bishops for the American Wesleyans.

What gave scope for these irregular organizations outside the Church was the lamentable **failure of the Church to make provision** for the spiritual life thus stimulated among the rapidly-increasing population of the country, the explanation of which needs a long and sad story, too long to be related in this place. We must be content to thank God that the faults of the Church have been recognized, and are in full course of being amended; with good hope and prospect of recovering these alienated brethren to unity in the faith of Christ, the worship of God, and work for the Christian cause.

With their increase in numbers and wealth, the Dissenters naturally acquired political influence, and used it to free themselves from their remaining legal disabilities. In 1779 an Act of Parliament relieved their ministers and school-masters from the subscription to the articles required by the Toleration Act. In 1828 the report of the **Test and Corporation Acts** opened Parliament and all offices to the whole body. In 1836 their meeting-houses were licensed for the celebration of baptisms, marriages, and burials. The Act 3 and 4 Wm. IV. c. 30, relieved

their meeting-houses from local taxation. The Act gave them compulsory power to take land for sites for their meeting-houses. In 1869 the Act 32 and 33 Vict. c. 56, gave them a share in the government of the Church's grammar schools. In 1870 the Act 34 Vict. c. 26, gave them admission to the Church's colleges, and in 1882 another Act gave them a share in their emoluments and government. In 1833 the State subsidized their elementary schools. Finally, the State takes care of their property, and, when appealed to, the Courts regulate their affairs; the legal ownership of a vast amount of their property is vested in the Official Trustee of Charity Lands; the Home Secretary is constituted the authority for superintending their burial-grounds. Parliament decreed in 1844 that twenty-five years' continuous usage of any doctrine in a chapel establishes it. The Courts have been called upon to declare the doctrines of their trust deeds, and have decided for them questions of the most spiritual nature, such as the right of a minister to refuse the Sacrament, the doctrine of future punishment, and the occupation of Calvinistic chapels by Unitarians in creed.

There is no authoritative record of the **number** of people in England and Wales who are church people, or **adherents of the different religious denominations.** In the general census of 1851, Mr. Horace Mann, who was the chief manager of the work, caused an estimate to be made on his own responsibility, and after his own methods. But it was founded on untrustworthy bases for calculation, which were calculated to exaggerate the number of Dissenters, and to minimize the number of church people, and it was consequently upheld by one side and repudiated by the other. At the ensuing Census of 1861 church people were desirous that it should include a column for

a statement of religious belief, which would afford material for a definite enumeration of the adherents of the different religious bodies, but this was then, and has been at all subsequent censuses, so vehemently opposed by the Dissenters, that the Government yielded the point. Partial censuses of individual towns and counties have been attempted from time to time; but the religious animus of the enumerators, and the absence of the proper machinery for carrying out the work, have deprived them of authority. In some cases the results obtained have justified the general refusal to accept them as trustworthy; for example, some recent enumerations in Wales produced the remarkable result that the attendants at the chapels on "Census Sunday" exceeded the total population of the districts which were the subjects of the enquiry.

In these circumstances we are driven to estimate the proportion of church people to the whole population by the help of official figures which take note of the religious professions of sections of the people, and making them a test by which to calculate the actual number belonging to the various religious bodies in England. Taking the following official returns, we find that, out of every 100

	Churchmen.	Dissenters.
School returns[1] give	72 ...	28
Cemetery[2] „ „	70 ...	30
Marriages[3] „	75 ...	25
Army[4] „ „	63 ...	37
(of which 37 no less than 24 are Roman Catholics)		
Navy returns[5]	75 ...	25
Workhouse returns[6]	79 ...	21

[1] Report of Education Department, 1871, c. 406. [2] Burials, Session 1860, Parliamentary Paper, 560. [3] Registrar-General's Report for 1873. [4] Army Parliamentary Paper, No. 170. Session 1871. [5] Navy Parliamentary Paper, No. 132. Session 1876. [7] Union Workhouses Paper, No. 157. Session 1876.

giving an average of 72 per cent. to the Church, and 28 per cent. to Dissenters. If the army is deducted, the Church would have over 74 per cent. to less than 26 for Nonconformists, including Roman Catholics.

The proportion of church people has certainly increased very largely since the date of these figures; and on the whole it is not an exaggerated estimate that at the present time the proportion of church people in the whole population of England and Wales is about 72 to 75 per cent. By the census of 1892 the whole population was 29,001,018, and 72 per cent. of that is 18,880,000.

The **Wesleyans**, putting together the various sections into which they are subdivided, are the most numerous body after the Church. According to their most recent Year-Book they number 452,302 "members"; to reckon two less closely attached adherents for every "member" is probably rather over than under the actual number; this would give a total of 1,356,906 adherents in Great Britain. The **Independents** have about 360,000 "members," which will give a total of about a million and a quarter of adherents. The **Baptists** in 1890 claimed 300,163 members, and their total number is probably less than a million. The **Papists**, in England and Wales, especially if we exclude from the reckoning the Irish immigrants into our large towns, are a very small body. There is no doubt that these bodies (it is admitted in the annual returns of some of them) are not increasing in proportion to the general increase of the population.

"**Minor Religious Sects.**—The chief of these are the Unitarians (who prefer to be called English Presbyterians), with about 350 ministers, 345 chapels, and other places of worship. Although avowed Unitarianism does not show any great in-

crease, its principles have spread, and in many meeting-houses are now taught doctrines very similar to those generally held by the Unitarians at the commencement of the century. The Society of Friends, which consists of 15,961 members, has 354 recorded ministers; their places of worship in Great Britain in 1891 numbered 324 (148 of them women). The Moravians have about 36 congregations and preaching stations. The Catholic and Apostolic Church have above 80 churches; the New Jerusalem Church (Swedenborgians), 72 societies, with 5,901 registered members; the Latter-Day Saints (Mormons) have 82 churches. Among the inhabitants of the United Kingdom are above 60,000 Jews, mainly in London and other large towns, who possess 80 synagogues, with about 100 ministers and readers. The Brethren, or Plymouth Brethren, have 23 places of worship in London and the suburbs. The Greeks have churches in London, Manchester, Liverpool, Cardiff, Reading, and Wolverhampton. The Armenians have churches in London and Manchester; the French, Dutch, Swedes, and Swiss in London, Norwich, and Canterbury; and now a mosque has been opened at Liverpool for Moslems."—*Whitaker's Almanack.*

The most remarkable phenomenon in the Dissent of the present day is, that while Dissent as a whole is decreasing, it is nevertheless breaking up into new sects with amazing rapidity. The Registrar-General's annual return of places registered for the performance of divine worship affords indisputable evidence of this. In 1851 the number of denominations inscribed in his return was 75; in 1871 it was 117; in 1881 it had again increased to 175; in 1891 it had reached the number of 264. It seems desirable to give the last return in detail on the following pages.

PLACES OF MEETING FOR RELIGIOUS WORSHIP IN ENGLAND AND WALES have been certified to the Registrar-General on behalf of persons described as follows:—

Advent Christians
Advents, The
Alethians
Anglican Church
Apostolics
Arminian New Society
Army of the King's Own
Army of the Lord

Baptists
Baptized Believers
Beith Hamedresh Misnah Society
Believers in Christ
Believers in Joanna Southcott
Believers meeting in the name of the L. J. C.
Benevolent Methodists
Bible Christians
Bible Defence Association
Blackburn Psychological Society
Blue Ribbon Gospel Army
Brethren
British Israelites
British and Foreign Sailors
Bunyan Baptists

Calvinistic Baptists
Calvinistic Independents
Calvinists and Welsh Calvinists
Canonbury Hall Mission
Catholic Apostolic Church
Catholics of Newport
*Chevra Torah Society
*Children of God
Children's Special Service Association
Christadelphians
Christian Army
Christian Believers
Christian Brethren
Christian Disciples
Christian Eliasites
Christian Evangelists
Christian Israelites
Christian Lay Church
Christian Mission
Christian Pioneers
Christian Soldiers
Christian Teetotalers
Christian Temperance Men
Christian Unionists
Christian Workers
Christians
Christians owning no name but Lord Jesus
Church Army
Church of Christ
Church of England
Church of Islam
Church of Progress
Church of Scotland
Church of the People
Church of England (unattached)
Congregation of the Son of the Covenant
Congregational Baptists
Congregational Temperance Free Church
Countess of Huntingdon's Connexion
Covenanters
Coventry Mission Band
Crusade Mission Army

Danish Lutherans
Deaf and Dumb Mission
Dependents
Disciples in Christ
Disciples of Jesus Christ

Eastern Orthodox Greek Church
Ecclesia of the Messiah
Eclectics
Episcopalian Dissenters
Ethical Society
Evangelical Free Church
Evangelical Mission
Evangelical Unionists
Exeter Free Spiritual Research Society

Followers of the L. J. C.
Free Catholic Christians
Free Christian Association
Free Christians
Free Church
Free Church (Episcopal)
Free Church of England
Free Evangelical Christians
Free Gospel and Christian Brethren
Free Gospel Church
Free Gospellers
Free Grace Gospel Christians
Free Methodists
Free Salvation Army
Free Union Church
French Protestants
French Reformed Church
Full Salvationalists

General Baptist
General Baptist New Connexion
German Evangelical
German Lutherans
German Reformed Congregation
German Roman Catholics
German Wesleyans
Glassites
Glazebrook Army
Glory Band
God's Own, and Christian Worshippers
Gospel Army Mission
Gospel Band
Gospel Temperance Blue Ribbon Army
Gospel Unionists
Greek Catholic
Grimsby Faith Union

Hackney Juvenile Mission
Halifax Psychological Society
Halleluiah Band
*Hebrews
Holiness Army
Hope Mission
Hosanna Army
Humanitarians

Independent Church of England
Independent Methodists
Independent Order of Good Templars
Independent Religious Reformers
Independent Unionists
Independents
Inghamites
Israel, New and Latter House of
Israelites

Jews

King Jesus' Army
King's Own Army

Latter Day Saints

Latter Day Saints (Anti-Polygamy)
Lay Christians
Lodging House Mission Association
Loving Brethren
Lutherans

Members of Church of England
Methodist Army
Methodist Reform Union
Mission Army
*Mission of Love
Missionaries
Modern Methodists.
Moravians
Mormons
Moslems

Nazarenes
New Church
New Connexion General Baptists
New Connexion Wesleyans
New Hebrew Congregation
New Jerusalem Church
New Methodist
New Spiritual Church
Newcastle Sailors' Society

Old Baptists
Open Baptists
Open Brethren
*Open Plymouth Brethren
Orthodox Eastern Church
Orthodox Jews

Particular Baptists
Peculiar People
*Pentecostal Mission
People's Gospel Mission
Pilgrim Band
Plymouth Brethren
Polish Jews
Political Society
Portsmouth Mission
Positivists
Presbyterian Baptists
Presbyterian Church in England
Primitive Congregation
Primitive Free Church
Primitive Methodists
Progressionists

Protestant Members of the Church of England
Protestant Trinitarians
Protestant Union
Protestants adhering to Articles 1 to 18
Providence
Psalms of David Society

Quakers

Ranters
Railway Mission
Rational Christians
Recreative Religionists
Red Ribbon Army
Redeemed Army
Reform Free Church Wesleyan Methodists
Reformed Church of England
Reformed Episcopal Church
Reformed Presbyterians
Reformed Presbyterians or Covenanters
Reformers
Refuge Methodists
Rescue and Evangelization Mission
Revivalists
Revival Band
*Rock Mission
Roman Catholics
Royal Gospel Army

Saints
Salem Society
Salvation Army
Salvation Navy
Salvationists
Sandemanians
Scotch Baptists
Second Advent Brethren
*Seamen
Secularists
Separatists (Protestant)
Seventh Day Baptists
Sheffield Highway Mission
*Society for Visiting the Sick
Society of the New Church
Spiritual Church
Spiritualist Investigation Society
Spiritualists
Stockton Hebrew Congregation

Strict Baptists
*Strictly Undenominational
Swedenborgians

Temperance Methodists
Testimony Congregational Church
Theistic Church
Trinitarians
True Spiritual Worshippers

Union Baptists
Union Churchmen
Union Congregationalists
Union Free Church
Unionists
Unitarian Baptists
Unitarian Christians
Unitarians
United Brethren or Moravians
United Christian Army
United Christian Church
United Evangelical Church of Germany
United Free Methodist Church
United Presbyterians
Universal Christians
Unsectarian

Welsh Calvinistic Methodists
Welsh Free Presbyterians
Welsh Wesleyan Methodists
Wesleyan-Methodist Association
Wesleyan Reform Glory Band
Wesleyan Reformers
Wesleyans
White Ribbon Gospel Army
Wiggan's Evangelistic Mission
Woman's Mission
Working Man's Evangelistic Mission Chapels
Worshippers of God

Young Men's Christian Association
Young Women's Christian Association

The number of Places of Meeting for Religious Worship, certified, recorded, and on the register on the 1st November, 1891, was 27,253, an increase of 454 in the year. Those marked (*) appear in the list this year for the first time. It

will be observed that the same sect or denomination is in some instances variously described. (*Whitaker*, 1892.)

The following are the summarized proposals set forth in the Liberation Society's scheme for Disestablishment:—

1. Fixing of some date, on or after which the Church "shall cease to be established by law, and new appointments to office prohibited."

2. Dissolution of every ecclesiastical corporation, sole or aggregate.

3. Abolition of ecclesiastical courts and law.

4. Exclusion of spiritual peers from the House of Lords.

5. Granting of no faculty or charter which would re-create a privileged ecclesiastical body (as in the Irish case), but simply leaving Episcopalians to organize themselves in whatever way may seem to them best for the management of their affairs.

6. Personal compensation of bishops, clergy, patrons, and other individuals who have a special beneficiary interest in the Establishment, but not to any officials or others dispensing *public* patronage.

7. Release of all such individuals from further obligations, and (this being taken into account) a varying scale of annuities for each—for instance, to aged incumbents their present nett income for life; to those of thirty-five or younger age, one-half their income; to those older than thirty-five, a proportionately larger amount; to curates, gratuities in cases where deemed entitled.

8. To facilitate commutation of annuities—the issue of bonds for their payment, such bonds being legalized for sale or transfer. These the clergy would be free to hand over to any Church if they so chose.

9. The *grant of borrowing powers to a commission*, charged with the duty of disendowment.

10. Cathedrals, abbeys, and other national monuments, to be under the control of the Board of Works, and maintained for such uses as Parliament might determine.

11. Retention for public purposes (or *for disposal*) *of the episcopal palaces, and of buildings appended to cathedrals.*

12. The educational endowments and charities of cathedrals to be separately dealt with for the national benefit.

13. *All burial grounds of the churches to be transferred to burial boards, for the continued use with equal rights of all parishioners.*

14. *Proprietary churches to be at the disposal of the present proprietors.*

15. All churches existing at the date of the passing of the first of the Church Building Acts [1818] should be deemed to be ancient parish churches.

16. Ancient churches should be vested in a parochial board, elected by the ratepayers—which board should have power to *deal with them for the benefit of the parishioners. The power of sale, under proper regulations, should also be given.*

17. Churches erected after 1818, and built at the sole expense of any person who may be living, should, on his application, be vested in him, or as he may appoint.

18. Churches (other than parochial churches rebuilt) erected after 1818, by voluntary subscriptions exclusively, and also churches not claimed, should become *the property of their congregations in trust.* If, within a given time, such churches be not accepted, they should vest in the parochial boards.

19. Churches built after 1818, and erected partly by subscriptions and partly from parliamentary grants and public sources, should be offered to the congregations; *but the amount from public sources should be a charge upon the building, to be paid in accordance with regulations.*

20. If an endowment—including parsonage or not—has been created by a private individual, and he be living, the commissioners should, on his application, vest the same in him, or as he may appoint. Any parsonage so reconveyed should be subject to the provision hereafter stated in Section 24.

21. Where endowments have been created by voluntary subscriptions exclusively since 1818, they should become the property of the congregations, and be held for their use. Endowments not reconveyed should become the property of the congregations.

22. Where endowments have been created partly by subscriptions and partly *from national sources*, the amount of the latter should be deducted, and form part of the surplus.

23. The endowments dealt with under Sections 20, 21, and 22, should be charged with the annuities paid as compensation to the clergymen.

24. As the annual value of the parsonages and glebes would be included in the estimate of incomes of the clergy, the pecuniary interest of the clergy in them would cease, and this property could be dealt with by the commissioners, in the same way as other surplus property. Existing incumbents, however, to be allowed to occupy their parsonages so

long as they continue ministers of the churches in which they now officiate, on payment of rent, according to the valuation adopted in settling their compensation. Whether an incumbent should continue minister of the church in which he was officiating would depend on the congregation, acting as such, or in connection with any religious organization with which it might connect itself.

25. *Provision for the sale of tithe-rent charge to the owners of land on the payment of 22½ years' purchase.*

26. The power of levying church-rates, in any form, to cease; provision being made for extinguishing debts, or meeting other claims, for which compulsory rates may now be levied. Easter dues and other ecclesiastical impositions, which are either small in amount, or vexatious in character, to be abolished. Special arrangements would also be required to relieve the inhabitants of Liverpool, Marylebone, and other places, which have to pay large sums out of municipal or parochial rates to maintain churches and clergy.

27. There may be no considerable surplus available for years to come. When that surplus becomes a reality, the nation will decide on its appropriation with reference to the wants and feelings of the period. The surplus may be devoted to education, to the maintenance of the poor, to effecting great sanitary improvements, to the reduction of the national debt, or to other objects beneficial to the whole nation. Inasmuch, however, as a large portion of the property now devoted to ecclesiastical purposes belongs to the parishes, much should be applied to local objects, and be administered by municipal and local authorities.

28. The succession to the Crown, under the Act of Settlement, the laws relating to Sunday observance, the appointment of army and gaol chaplains, &c., need not be imported into the discussion.—*Financial Reform Almanack*, 1885.

It will be seen that the scheme involves not only the disestablishment and entire disendowment of the Church, with the loss of her parish churches and cathedrals, but her complete legal dissolution as an ecclesiastical body, with a parliamentary provision in the Act of Disestablishment that neither by an Act of Parliament nor by a charter shall the new disestablished church body have any recognition in the future.

Principal Statutes passed in favour of Nonconformists, and Objects for which they were Enacted.

The Toleration Act was passed in 1689, "for exempting their Majesty's Protestant subjects dissenting from the Church of England from the penalties of certain laws."

The "Repeal of Test and Corporation Acts" (9 Geo. IV. c. 17), passed in 1828, was "for repealing so much of several Acts as impose the necessity of receiving the sacrament of the Lord's Supper as a qualification for certain offices and employments."

The Marriage and Registration Acts (6 and 7 William IV. c. 85, 86) were passed in 1836.

The Penalties and Disabilities Repeal Act (9 and 10 Vict. c. 59) was passed in 1846.

The Burial Law Amendment Act (15 and 16 Vict. c. 85), "to amend the law concerning the burial of the dead in the metropolis," was passed in 1852.

The Burial Act Amendment Act (16 and 17 Vict. c. 134), for extending the provisions of the Metropolitan Burial Act beyond the limits of the metropolis, was passed in 1853.

The Liberty of Worship Act (18 and 19 Vict. c. 86), "for securing liberty of religious worship. No prosecution to be maintainable for assembling for religious worship in a place of meeting not registered," became law in 1855.

The Cambridge University Act (19 and 20 Vict. c. 88) was passed in 1856.

The Further Burial Law Amendment Act (20 and 21 Vict. c. 81) was passed in 1857.

The Act for opening Grammar Schools to Dissenters (23 Vict. c. 11) was passed in 1860.

The Qualification for Offices Act (29 Vict. c.

22), "to make it unnecessary to make and subscribe certain declarations as a qualification for office," became law in 1866.

The Religious Disabilities Removal Act (30 and 31 Vict. c. 75) was passed in 1867.

The Compulsory Church Rates Abolition Act (31 and 32 Vict. c. 100) was passed in 1868.

The Grammar Schools Act (32 and 33 Vict. c. 56), for opening the governing bodies of grammar schools to Dissenters, was passed in 1869.

The Act for the Abolition of University Tests (34 Vict. c. 26), rendering the Universities of Oxford, Cambridge, and Durham accessible to Dissenters, was passed in 1870.

The Burial Acts Amendment Act (43 and 44 Vict. c. 41), to permit services other than those of the Church of England in parochial churchyards and the consecrated portions of cemeteries, was passed in 1880.

The Act for Further University Reform, admitting to Headships and Fellowships at Oxford and Cambridge persons not in Holy Orders, was passed in 1882.

HISTORY OF THE ENGLISH BIBLE.

The **British Church** had a Latin version of the Bible, founded on the Old Latin, and different from the Vulgate, peculiar to itself (Haddan and Stubbs).

The Bible of the **Saxon Church**, as of all Western Christendom, was the Vulgate; it must be borne in mind that in those days all who could read at all read Latin.

Portions of Scripture were, however, early translated into the vernacular. The poem attributed to Cædmon (*c.* 680) gives an outline of the Bible history and close translations of many passages; others after Cædmon (says Bede) composed religious poems. Aldhelm, bishop of Sherborne (*c.* 706), put forth a Saxon version of the Psalms. Bede completed a Saxon translation of St. John's Gospel just before his death in 735. Ælfric, Archbishop of York, wrote an epitome of Scripture history with translations of many passages. There is a Norman-French translation of the whole Bible of about 1260. There are several English translations of the Psalms and Gospels of the thirteenth and fourteenth centuries. It is asserted that there were English versions of the whole Bible before Wiclif's, but no copies of them are known.

c. 1380.—**Wiclif's** translation of the whole Bible from the Vulgate is the first with which we are acquainted.

1525.—Of printed English versions the first, translated from the original languages, was that of **Tyndale**, and it is the basis of subsequent translations.

1535.—**Coverdale's** translation, first printed at Antwerp, 1535, with a title-page designed by Holbein, had a considerable sale, and is probably the version which Cromwell (as Vicar-General) ordered to be set up in the churches.

1537.—John Rogers, the first Martyr of Queen Mary's reign, under the name of **Thomas Matthew**, brought out a new Bible, which was mainly Tyndale's translation, with prefaces and notes.

1539.—**Richard Taverner** brought out a version largely taken from previous translations.

1539.—**Cranmer's**, or the **Great Bible**, was published; it is the text of Matthew's revised, with a preface by Cranmer; and on the title-page of a second revised edition in 1540 it is said to be "appointed to the use of the Churches."

1557.—The **Genevan** New Testament, and in 1560 the whole Bible, was published by the English exiles. The text was Tyndale's New Testament and Cranmer's Old Testament revised; its most important feature was its notes, which taught the theological and political views of the Swiss reformers; it was the favourite version of the Puritan party, and for sixty years the most popular of all the versions.

1568.—The **Bishop's Bible** was published under Archbishop Parker's direction, based on the Great Bible, but from the size and cost of the book it had only a limited circulation.

1582.—The Papal party put forth the **Douay** version of the New Testament for the use of their adherents, and the Old Testament in 1609. This is still the English Bible of the English-speaking adherents to the Papacy.

1611.—The "**Authorized Version,**" translated out of the original languages by a company of divines, was published; and continues to be the Bible of the English-speaking Christians of all denominations (except the Papal) throughout the world.

1881.—The **Revised Version** of the New Testament was published, and in 1885 of the Old Testament, by a company of divines, under the direction of Convocation.

HISTORY OF THE PRAYER-BOOK.

In the brief popular treatment of the subject which is appropriate here, it will be sufficient to say that the form of divine service used in the ancient British Church was derived from that one of the four great primitive liturgies which came from Ephesus and went by the name of St. John. It has not come down to us, but a very early form of the Gallican Liturgy, and the Mosarabic Liturgy of the early Church of Spain, have been preserved, and the British Liturgy was of the same family, and very probably closely resembled them.

St. Augustine of Canterbury probably introduced some modifications and additions from the Sacramentary of St. Gregory, which was the "Use" of the Church of Rome at

that time. Three **Anglo-Saxon** Liturgies exist, but none of them have been printed in full.

Osmund, the first Norman bishop of Salisbury, introduced some modifications into the Service Book of that diocese, taken from the Rouen Use with which he was familiar; it was extensively adopted in other dioceses. Other Uses, however, continued in some dioceses—York, Hereford, Exeter, Lincoln, Durham, Lichfield, Worcester, St. Paul's, London, Bangor, Aberdeen, and perhaps others. The substance of the service was in all cases the same, but the different uses had some different additional prayers and different ceremonies. On the invention of the art of printing only the Uses of Sarum, York, and Hereford were printed; from which we may infer that they only were at that time largely used.

1535.—At the Reformation of the sixteenth century, immediately after the repudiation of the Papal Supremacy, the name of the Pope was erased from all the service books.

1542.—A Committee of Convocation was appointed to consider the revision of the Prayer-book; and it at once ordered the Lessons to be read in English, and expurgated the Communion Service of legendary and superstitious matter.

1543-4.—The Litany was translated, and revised by the omission of the Invocation of Saints, and the introduction of some additional prayers.

1545.—An authorized edition of the English Prymer (the People's Devotional Book) was published, which contained an English translation of Matins and Evensong, and of portions of other services.

1547-8.—Cranmer added a short English form to the existing Latin service, viz. the "Dearly Beloved in the Lord, ye that intend," &c., "Ye that do truly," &c., the Confession, Absolution, Comfortable Words, and Prayer of Humble Access, as we have them now, the first half of the administration sentences, and the "Peace of God," as far as "Jesus Christ our Lord." This was approved by Convocation, ratified by both Houses of Parliament, and issued under a royal proclamation.

1548-9.—The revised book as a whole, prepared by the Committee of 1540, was adoped by Convocation, and incorporated in an Act of Parliament (2 & 3 Ed. VI. *c.* 9), and came into use on Whit Sunday, 1549. It is known as the **First Prayer-book of Edward VI.**

1552.—The alterations in the above book did not go far enough to satisfy the Puritan School, which was now in power, and a further revision was made, which was

adopted in the usual legal way, and came into use on All Saints day (Nov. 1) of this year. This is the **Second Book of Edward VI.**

1553.—On the accession of Mary both the Reformed books were called in, and the service as it stood in the last year of Henry VIII. was ordered to be used.

1557.—On the accession of Elizabeth the Second Book of Edward VI. underwent some slight revision, sanctioned by an Episcopal Synod (Joyce), and incorporated into the Act of Uniformity (1 Eliz. c. 2). Out of 9400 of the parochial clergy only 189 refused to adopt it.

1645.—An "Ordinance" of Parliament enacted that the Prayer-book should not henceforth be used in public worship; and six months afterwards (Aug. 23) another Ordinance forbade its use in private under heavy penalties. The **Directory** of Public Worship, put forth by the Westminster Assembly of Divines, was ordered to be followed instead by all ministers in conducting public worship. This came into force on St. Bartholomew's day (Aug. 24), and those of the clergy who declined the alteration were ejected on that day.

1662.—On the Restoration (1660), a conference of the clergy and Nonconformist ministers was held at the **Savoy**, to consider the revision of the Prayer-book, and some of the suggestions made were sanctioned by Convocation and adopted by Parliament; the new book, as we still have it, came into use on St. Bartholomew's day, the seventeenth anniversary of the day on which it had been suppressed. Some 800 or 1000 of the ministers intruded into benefices by the Parliament and Commonwealth declined to accept it, and were ejected.

1871.—The table of lessons was revised by Convocation.

THE CHURCH SOCIETIES.

The Church Societies are comparatively modern additions —not to say excrescences—springing out of the constitution and history of the Church. The Church of England, it has already been said (p. 97), consists of dioceses grouped into two provinces, each diocese being subdivided into parishes. Every diocese and parish has its own independent endowment. There is no corporate Church of England which could take a general survey of the whole field, plan and direct the extension of old machinery, and the organization of new agencies to meet new wants, and no Corporate Fund available for such new enterprises. It would be the natural duty of a National Church body to organize such new work, and to raise funds for their prosecution.

In these circumstances zealous church people have organized voluntary societies to undertake new works, and to find the money for them.

The earliest of these societies was the *Society for Promoting Christian Knowledge*, founded in 1698; out of this sprang the *Society for the Propagation of the Gospel*, in 1701, and the *National Society for the Education of the Poor*, in 1811. The need for the erection of new churches for the rapidly-growing population, caused the organizing of the *Incorporated Society for the Building and Repairing of Churches* in 1817.

In 1876 the need of more clergymen to work among the increasing populations of the towns, led to the formation of the *Pastoral Aid Society*, but a difference of opinion among its founders led within six months to the secession of an influential portion of its supporters, and the foundation of the *Society for Promoting the Employment of Additional Curates in Populous Places*, on the principle of making its grants impartially, without interference with the liberty of the incumbents and the authority of the bishops. This last with the first four have often been regarded as the five great Church Societies, which, being general in their objects and

impartial in their action, especially deserved the support of Church people. A hundred other societies have sprung up which have also more or less claim upon the support of the Church; but it is beginning to be felt strongly that while this multiplicity of appeals has the advantage of reaching additional groups of people, and appealing to various sympathies, yet the multiplication of agencies involves much waste in the cost of machinery; that on the whole the further multiplication of societies is to be deprecated; and that it is better that new branches of work should be affiliated to existing societies to whose general object the new work is most nearly related.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The following are some of the chief departments of the Society's work—

1. *The Society is the Bible and Prayer-Book Society of the Church.* It circulates every year about 600,000 of these books, or portions, in more than seventy-five languages. A large number of them are either given away or sold below cost price, at a charge upon the Society's funds of upwards of £10,000. Grants of money are also made for the production of books in vernacular languages abroad.

2. *It is a Church of England Tract and Pure Literature Society.* It produces and circulates works, by able writers, on science, history, and general literature, including fiction of pure and elevated character, in thorough keeping with the principles of the Church of England, and suited to all classes of readers, from the most simple to the highly educated. Its books may now be obtained from nearly all booksellers, as well as from the Society's Depôts. Works of religious and other sound literature were, during the past year, distributed by sale to the amount of more than £77,000, and books to the value of £9,628 were granted free to Churches, Mission Rooms, Schools, soldiers, sailors, &c.

3. *It is a Home Church Mission and Education Society.* (1) It has founded the St. Katharine's College at Tottenham, where one hundred schoolmistresses are trained. The College has one of the highest records of any in England. (2) It has founded and maintains a Training College for Lay Workers in the east of London. (3) £3,846 10*s.* were voted last year for building and renting Sunday Schools, and for building and fitting Church Institutes. (4) £4,041 were voted for other purposes in connection with Church education.

4. *It is a Foreign and Colonial Missionary Society.*

Grants are made to the Bishops and Clergy of Colonial and Missionary Dioceses all over the world for—(1) Building Churches, Chapels, Mission Rooms, Colleges, Schools, &c. (£10,705 were voted during 1890-91 for these purposes.) (2) Training a Native Clergy and Native Lay Mission Agents. (41 students in training for Holy Orders, and 52 natives for Lay Mission Work in 1890-91. £2,810 were voted for these objects during 1890-91.) (3) Establishment and Maintenance of Medical Missions, and the training of Medical Missionaries, Male and Female. (£1,000 voted for this purpose in 1890-91.) (4) Endowment of Bishops and Clergy. (£7,750 were voted for this purpose in 1890-91.) (5) Translations of the Bible and other books into the vernacular. (£1000 voted for this purpose in 1890-91.) (6) Books for a large variety of purposes.

5. *It is an Emigrants' Spiritual Aid Society.* £2,500 were voted for this purpose last year. Emigrants may be commended to S.P.C.K. chaplains in all the principal ports. Chaplains and Matrons appointed by the Society frequently accompany parties of emigrants to the Colonies.

6. *The Total Amount of Grants* in money and books made in the year ending March 31st, 1891, was £40,828, including the charge on the Society's funds for Bibles and Prayer-books sold below cost price. The Society's liability for grants promised amounted at that time to more than £84,547. The Society's income from all sources was £41,178.

The *Society for the Propagation of the Gospel* is described on p. 400.

THE INCORPORATED CHURCH BUILDING SOCIETY

was founded in 1818, and incorporated by Act of Parliament in 1826, and for nearly seventy years has taken a leading part in promoting the work of Church Extension in England and Wales.

Summary of Work from 1818 to 1890.—Total number of applications for aid, 9558. Grants made, 7886, viz. in aid of the erection of 2114 additional churches and chapels, and of building, enlarging, or otherwise improving the accommodation in 5772 existing churches and chapels. By these means 1,883,616 additional seats were proposed to be obtained, of which 1,536,265, or three-fourths of the whole, were to be set apart for the free use of the parishioners. Sum voted by the Society towards these works, £955,333, or, excluding grants cancelled (£112,551), £842,778. Estimated amount of further expenditure on the part of the public, £13,033,131.

Grants have been made towards mission buildings, amounting to more than £16,000.

NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH

has for the main object (as expressed in the words of its Charter) to secure "that the poorer members of the Church shall have their children daily instructed in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church."

Summary of Operations and Disbursements of the National Society during a period of more than 79 *years*—i. e. *from its formation in October* 1811, *to December* 31, 1890.

	£	s.	d.
Building and Fitting-up Schoolrooms and Teachers' Residences . . .	606,403	15	0
Building Metropolitan and Diocesan Training Institutions . . .	64,794	12	2
Maintaining Metropolitan and Diocesan Training Institutions and Schools; also for Exhibitions in the Provinces	327,215	11	3
Inspection and the Organizing of Schools	41,525	11	8
Establishing and supporting Provincial Depositories	9,197	17	1
Grants for School Books and Apparatus	13,559	1	4
Conducting Inquiries as to the State of Church of England Schools . .	4,214	10	3
Temporary Grants to Poor Schools, Advice to School Managers, Diffusing General Information on Educational Subjects and other matters in connection with the Society . . .	182,549	8	1½
	£1,249,460	6	10½

THE SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES.

Principles of Working.—The grants are made with strict regard to the actual necessities of each parish, population and income being carefully taken into account. The Curate to whom a grant is made is in every instance appointed by

the Incumbent and licensed by the Bishop. The grants are made upon the distinct condition that additional services, sermons, and house-to-house visitations shall be undertaken.

From the year of its establishment in 1837 to 1892, its grants for curates have risen from 96 to 1125; its annual income has risen from £46,500 in 1853, to £82,175 in 1891.

THE CHURCH HOUSE.

The noble idea of erecting a "Church House" as the Church memorial of the Queen's Jubilee was a little in advance of the time. The popular mind has not yet quite realized the wonderful growth of the Church in the British Empire during the present reign, as exhibited in SEVENTY-SEVEN COLONIAL AND MISSIONARY DIOCESES (see pp. 341—362), and has hardly grasped the importance of the new relations of organic union between the Churches of the British Empire and the Churches of the United States of America, as illustrated in the Lambeth Conferences of 1867, 1878, and 1888 (see pp. 228—258). The Church House was intended to be a visible monument of this great growth of the Anglican Communion in the reign of Queen Victoria, and to supply a headquarters for the inter-relations of all its Churches, a home for the Convocations of the Church, and a much-needed central office for all kinds of Church work.

The Corporation has purchased an appropriate site in Dean's Yard, in the precincts of Westminster Abbey; has begun its work on the premises which exist on the site; and hopes to begin its building very shortly. Annual subscribers of a guinea are members of the Corporation.

The following is a list of the principal Church Societies and their addresses—

EDUCATIONAL, MISSIONARY, &C.

ADDITIONAL HOME BISHOPRICS' ENDOWMENT FUND. 20, Finsbury Square, E.C. *Hon. Secretary*—Prebendary Ingram, M.A.

ADDITIONAL CURATES, SOCIETY FOR PROMOTING THE EMPLOYMENT OF. Arundel House, Victoria Embankment, W.C. *Sec.*—Rev. John G. Deed, M.A.

AUGMENTATION FUND, CURATES'. 2, Dean's Yard, Westminster, S.W. *Hon. Sec.*—Rev. J. J. Halcombe. *Secretary*—Rev. J. R. Humble.

BISHOP OF LONDON'S FUND. 46A, Pall Mall, S.W. *Org. Sec.*—Rev. H. Kirk, M.A. *Hon. Secs.*—Edward Thornton, Esq., and John Henry Nelson, Esq.

ORDINATION CANDIDATES' EXHIBITION FUND. Arundel House, Victoria Embankment, W. C. *Chairman* — Rev. Canon Gregory. *Hon. Secretary*—Rev. John G. Deed, M.A.

CHURCH PASTORAL AID SOCIETY. Falcon Court, 32, Fleet Street. *Secretaries*— Rev. J. I. Cohen, M.A., and Col. H. S. Clarke, R.A.

CHURCH OF ENGLAND INCUMBENTS' SUSTENTATION FUND. Arundel House, Victoria Embankment, W.C. *Hon. Sec.*— Rev. J. G. Deed, M.A.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION. 56, Haymarket, S.W. *Clerical Sec.*—Rev. Marcus Rainsford. *Lay Sec.*—T. M. Tilby, Esq.

ARMY SCRIPTURE READERS' SOCIETY. 4, Trafalgar Square, W.C. *Sec.*—W. A. Blake, Esq.

INCORPORATED CHURCH BUILDING SOCIETY. 7, Dean's Yard, S.W. *Treasurer*—H. Gerard Hoare, Esq. *Sec.*—Rev. R. Milburn Blakiston, M.A., F.S.A.

LONDON DIOCESAN CHURCH BUILDING SOCIETY, AND METROPOLIS CHURCHES' FUND. 46A, Pall Mall, S.W. *Hon. Sec.*— John Henry Nelson, Esq.

CHURCH OF IRELAND SUSTENTATION FUND. 32, Charing Cross, S.W. *Hon. Secretary*—R. Nugent, Esq.

THE NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR. *Office and Depository*—Sanctuary, Westminster. *Treasurer*—Rev. Canon Gregory. *Secretary*—Rev. J. Duncan, M.A. *Organizing Secs.*—Rev. J. Studholme Brownrigg, M.A., and Rev. J. A. Hayden, M.A.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. *Soc. House*—Northumberland Avenue, W.C. *Depositories*—Northumberland Avenue, W.C.; 43, Queen Victoria Street, E.C.; *Secretaries*—Rev. W. Osborn B. Allen, and Rev. Edmund McClure. *Organizing Secretaries.*—Southern Province, Rev. J. E. Orlebar; Northern Province, Rev. E. A. Nuttall.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE. Serjeants' Inn, Fleet Street, E.C. *Secretary*—John Palmer, Esq. *Organization Secs.*—Rev. R. H. Cantley, and Rev. F. L. Farmer.

HOME AND COLONIAL SCHOOL SOCIETY. Gray's Inn Road, W.C. *Hon. Sec.*—G. H. Sawtell, Esq. *Principal*—Rev. W. Bromilow. *Secretary*—W. S. Glover.

CHURCH OF ENGLAND BOOK SOCIETY. 11, Adam Street, Strand, W.C. *Secretary*—John Shrimpton, Esq.

BOOK-HAWKING UNION. *Hon. Secs.*—Rev. N. J. Ridley; Rev. P. Lilly. *Depôt*—Messrs. Kerby and Co., 440, Oxford Street, W.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. 19, Delahay Street, Westminster, S.W. *Secretary*— Rev. H. W. Tucker, M.A.

CHURCH MISSIONARY SOCIETY. 16, Salisbury Square, E.C. *Secs.* —Rev. C. C. Fenn, M.A.; Rev. W. Gray, M.A.; Rev. F. E. Wigram, M.A. (Hon.); Rev. R. Lang, M.A.; Rev. B. Baring-

Gould, M.A. (*Central*); Major-Gen. Clennell Collingwood (*Lay*); Eugene Stock, Esq. (*Editorial*).

COLONIAL BISHOPRICS' FUND. 19, Delahay Street, Westminster, S.W. *Hon. Sec.*—Rev. H. W. Tucker, M.A. *Clerk*—Mr. John Squibb.

UNIVERSITIES' MISSION TO CENTRAL AFRICA. *Secretary*—Rev. W. H. Penney, M.A., 14, Delahay Street, Westminster.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY. *Secs.*—J. Stuart, Esq.; Col. G. R. S. Black, 9, Salisbury Square, Fleet Street, E.C.; and Rev. G. Tonge, M.A.

MACKENZIE MEMORIAL MISSION TO ZULULAND. *Hon. Sec.*—Rev. C. F. Porter, Banbury.

OXFORD MISSION TO CALCUTTA. *President*—The Lord Bishop of Oxford. *Hon. Secs.*—Rev. J. O. Johnston, 9, Keble Road, Oxford; F. A. Dixey, Esq., Wadham College; H. B. Cooper, Esq., Hertford College; and Miss Murray, 8, St. George's Square, S.W.

ASSOCIATION FOR THE FURTHERANCE OF CHRISTIANITY IN EGYPT. 7, Dean's Yard, S.W. *Hon. Sec.*—Rev. R. Milburn Blakiston, M.A.

ARCHBISHOPS' MISSION TO THE ASSYRIAN CHRISTIANS. 7, Dean's Yard, S.W. *Hon. Sec.*—Rev. R. Milburn Blakiston, M.A.

COLONIAL AND CONTINENTAL CHURCH SOCIETY. 9, Serjeants' Inn, Fleet Street. *Secretary*—Rev. J. Hurst, B.D.

CHURCH EMIGRATION SOCIETY. 49, Victoria Street, Westminster. *President and Treasurer*—T. Salt, Esq., M.P. *Hon. Sec.*—Rev. E. M. Tomlinson, M.A.

THE MISSIONS TO SEAMEN. 11, Buckingham Street, Strand, W.C. *Secretary*—Commander W. Dawson, R.N.

LONDON DIOCESAN HOME MISSIOM. 121, Pall Mall. *Secretary*—Rev. Preb. W. Walsh, M.A *Assistant Sec.*—Henry R. Hathway, B.A.

ST. ANDREW'S WATERSIDE CHURCH MISSION. *Secretary*—W. E. Franks, Esq., 65, Fenchurch Street, E.C.

THAMES CHURCH MISSION. 31, New Bridge Street, E.C. *Secretary*—Rev. H. Bloomer.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. 16, Lincoln's Inn Fields, W.C. *Secretary*—Rev. W. Fleming, LL.B. *Assist. Sec.*—Rev. W. T. Gidney, M.A.

PAROCHIAL MISSIONS TO THE JEWS. *Hon. Secs.*—Rev. Canon Sir James E. Philipps, Bart., Warminster; Ven. Archd. Sutton, Pevensey, Hastings; and Rev. J. G. Deed, Arundel House, Victoria Embankment, W.C.

ANGLO-CONTINENTAL SOCIETY. *Secs.*—Rev. Canon Meyrick, Blickling Rectory, Aylsham, Norfolk; and Rev. R. S. Oldham, Little Chart, Ashford, Kent.

BENEVOLENT.

CORPORATION OF THE SONS OF THE CLERGY. 2, Bloomsbury Place, Bloomsbury Square, W.C. *Registrar*—W. Paget Bowman, Esq.

POOR CLERGY RELIEF SOCIETY (INCORPORATED). 36, Southampton Street, Strand. *Sec.*—R. T. Pigott, D.C.L.

FRIEND OF THE CLERGY CORPORATION, FOR ALLOWING PERMANENT PENSIONS, &c. 27, Bedford Street, Strand, W.C. *Secretary*—Rev. Henry Jona.

CLERGY ORPHAN CORPORATION. 50, Lincoln's Inn Fields. *Treasurer*—Rev. Canon Elwyn, M.A. *Sec.*—Rev. H. W. Dennis, M.A.

CLERGY PROVIDENT SOCIETY. 20, Finsbury Square, E.C. *Treasurer*—Right Hon. Lord Addington. *Hon. Sec.*—Rev. Arthur J. Ingram, M.A.

CHURCH PENITENTIARY ASSOCIATION. 14, York Buildings, Adelphi, W.C. *Hon. Secs.*—Rev. G. C. Campbell; E. L. Birkett, M.D.; and Rev. T. Wodehouse.

NURSING SISTERS' INSTITUTION. 4, Devonshire Square, Bishopsgate, E. *Lady Superintendent*—Mrs. Keeley.

METROPOLITAN AND NATIONAL NURSING ASSOCIATION. 23, Bloomsbury Square, W.C. *Hon. Secretary*—Rev. Dacre Craven. *Superintendent*—Miss Mansel.

GIRLS' FRIENDLY SOCIETY. *Secretary*—Miss Wright, 3, Victoria Mansions, S.W.

YOUNG MEN'S FRIENDLY SOCIETY. *Secretary*—W. R. Arbuthnot, Esq., Northumberland Chambers, Charing Cross, W.C.

LONDON DIOCESAN COUNCIL FOR THE WELFARE OF YOUNG MEN. Northumberland Chambers, Charing Cross. *Sec.*—M. Macdonald, Esq.

CHURCH SCHOOLMASTERS AND SCHOOLMISTRESSES' BENEVOLENT INSTITUTION. *Secretary*—G. W. Perry, 19, Morella Road, Wandsworth Common, S.W.

CHARITY ORGANIZATION SOCIETY. 15, Buckingham Street, Strand. *Secretary*—C. S. Loch, Esq.

SOCIETY OF SCHOOLMASTERS. *President*—The Archbishop of Canterbury. *Treas.*—Rev. Dr. Baker. *Secretary*—Ll. Roberts, Esq., 9, Adelphi Terrace, W.C.

ST. JOHN'S HOUSE OF REST, MENTONE. *Hon. Secs.*—Rev. H. Sidebotham, Rownhams Vicarage, Southampton, and Rev. C. Wyatt Smith, Middleton House, Upper Tooting, S.W.

MISCELLANEOUS.

THE CHURCH CONGRESS. *Hon. Permanent Secretary*—Ven. the Archdeacon of Ely, The College, Ely.

CENTRAL COUNCIL OF DIOCESAN CONFERENCES. *President*—J. G. Talbot, Esq., M.P. *Hon. Secs.*—R. T. Gurdon, Esq., M.P.; Archdeacon Emery; Stanley Leighton, Esq., M.P.; Rev. J. Mitchell. *Assist. Sec.*—G. H. F. Nye, Esq., 9, Bridge Street, Westminster, S.W.

ENGLISH CHURCH UNION. 35, Wellington Street, Strand, W.C. *President*—Viscount Halifax. *Secretary*—Lieut.-Col. J. B. Hardy. *Organizing Secretary*—Rev. T. O. Marshall, B.A.

THE CHURCH DEFENCE INSTITUTION. 9, Bridge Street, West-

minster, S.W. *President*—The Archbishop of Canterbury. *General Secretary*—Rev. H. Granville Dickson, M.A. *Financial Sec.*—G. H. F. Nye, Esq.

CHURCH OF ENGLAND WORKING MEN'S SOCIETY. 3, Tavistock Street, Covent Garden, W.C. *Gen. Sec.*—Mr. C. Powell. *Trustees*—G. J. Palmer, Esq.; Lieut.-Col. J. B. Hardy; and F. J. Hanbury.

CHURCH AND STATE DEFENCE ASSOCIATION. *Hon. Sec.*—J. Sidney Tomkins, 5, Friar Street, Broadway, E.C.

THE LAYMEN'S LEAGUE. 34, King's Cross Road, W.C. *Hon. Sec.*—R. Fryer.

MARRIAGE LAW DEFENCE UNION. 1, King Street, Westminster, S.W. *Sec.*—G. J. Murray, Esq.

CHURCH OF ENGLAND PURITY SOCIETY. 7, Dean's Yard, Westminster, S.W. *Secretary*—Lieut.-Col. H. Everitt.

INCORPORATED FREE AND OPEN CHURCH ASSOCIATION. 24, Bedford Street, Strand, W.C. *President*—Earl Nelson. *Secretary*—T. B. Vernon, Esq.

CONVOCATION SOCIETY (FOR THE FURTHERANCE OF SYNODAL ACTION). 39, Essex Street, Strand. *Hon. Lay Sec.*—G. B. Hughes, Esq.

SUNDAY REST ASSOCIATION. 22, Charing Cross, S.W. *Chairman*—Rev. W. Tyler, D.D. *Treasurer*—H. B. Hooper, Esq. *Sec.*—Mr. J. Whitehead.

TITHE REDEMPTION TRUST. 9, Bridge Street, Westminster, S.W. *Hon. Sec.*—Rev. H. Granville Dickson, M.A.

CHURCH OF ENGLAND TEMPERANCE SOCIETY. 9, Bridge Street, Westminster, S.W. *Hon. Superintendent*—Rev. G. Howard Wright, M.A.

CHURCH GUILDS UNION. *Treasurer*—H. M. Chapman, Esq., St. Martin's Priory, Canterbury. *Hon. General Sec.*—W. O. Mayne, Esq., Guildford, Surrey.

SOCIETY OF BIBLICAL ARCHÆOLOGY. 11, Hart Street, Bloomsbury, W.C. *Secretary*—W. H. Rylands, Esq.

CHURCH ASSOCIATION. 14, Buckingham Street, Strand, W.C. *Sec.*—Henry Miller, Esq.

SOCIETY FOR PRESERVING MEMORIALS OF THE DEAD. *Sec.*—W. Vincent, Esq., Belle Vue Rise, Norwich, and 17, Oxford Mansions, Oxford Street, W.

CHURCH OF ENGLAND BURIAL REFORM ASSOCIATION. 16, King Street, Cheapside, E.C. *Hon. Sec.*—Rev. F. Lawrence, Westow Vicarage, York.

CORPORATION OF THE CHURCH HOUSE. Dean's Yard, S.W. *Sec.*—Sydney W. Flamank, Esq.

ASSOCIATION FOR PROMOTION OF THE UNITY OF CHRISTENDOM. *Hon. Sec.*—G. J. Murray, Esq., 1, King Street, Westminster, S.W.

HOME REUNION SOCIETY. 7, Dean's Yard, S.W. *Secretary*—Rev. R. Milburn Blakiston, M.A.

FOREIGN MISSIONS.

The Missionary work of the Church of England among the heathen is of comparatively recent date. In the settlement of Englishmen in North America indeed the Charters which King James I. granted to the Virginia Company were accompanied by orders for preaching the word of God, according to the doctrines and rites of the Church of England, both in the Colonies and among the savages bordering upon them. But the religious relations of the emigrants of all denominations with the natives in the northern colonies, and with the imported negro slaves in the southern, is not a bright passage in our early colonial history, and happily it need not be related here. The *Society for Promoting Christian Knowledge*, founded in 1698, devoted much of its means to sending clergymen to minister to our own colonists, and organizing religious and educational institutions among them. Its daughter *Society for the Propagation of the Gospel*, founded in 1701, prosecuted the same work, and was zealous for making its stations centres for missionary work among the natives in contact with them. The *Church Missionary Society* was founded in 1799 for direct missionary work among the heathen; but it is almost startling to find that in the earlier years of the present century it is probable that there was not a single clergyman of the Church of England acting among the heathen as the authorized agent of its missionary work.

The missionary work of the modern Church of England is included within the present century, and is one of the most striking features of that great revival of religious earnestness and zeal, for which the century is remarkable. We look back to the miraculous progress of the Church in the first four centuries, and the great conversions of the barbarian races in the fifth, and the wonderful successes of the Nestorian missionaries in Eastern Asia in the ninth and tenth centuries, as great periods of evangelization; but there has never been a time in which the gospel has been preached so widely over the world, and such multitudes have been gathered into the kingdom of Christ.

Taking a mean of various estimates, it is probable that the population of the globe is about 1,430,000,000, of whom

Christians number	430,000,000
Mahommedans	172,000,000
Jews	8,000,000
Heathen	820,000,000
	1,430,000,000

At what rate is Christianity progressing? There are three epochs at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known: in A.D. 250, one to a hundred and forty-nine; in A.D. 1786, one to about three and four-sevenths; in A.D. 1886, one to about two and one-third. Not that direct evangelization has been the means of bringing about this increase; it is largely owing to the fact that the Christian races have proved themselves to be the most energetic and prolific, and to them the Empire of the world has accordingly fallen: no heathen race now plants colonies, founds kingdoms, peoples vacant lands. But the work of direct conversion of heathens is assuming brighter and brighter prospects; India, China, Japan, Central Africa are being rapidly opened up to Christian influences; and where those influences have been long at work the old heathenisms have been undermined, have lost their hold on the faith of the people, and are ready to vanish away. It is a Hindoo, the well-known Chunder Sen, who says, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere." China and Japan seem to be going through the early stages of the same gradual transition. It is very possible that another generation or two will witness conversions as wholesale as those of the northern barbarians in the last days of the Roman Empire. See *Comparative Progress of Ancient and Modern Missions*, by the late Bishop of Durham (Lightfoot). *The English Church in other Lands*, by the Rev. Preb. Tucker; and see a remarkable article on Missions in the *Quarterly Review* for July 1886.

The *Society for Promoting Christian Knowledge*, among its many spheres of work, still continues to help largely in the work of missions (see p. 392).

The *Society for the Propagation of the Gospel* has dotted the world over with its missionary stations, still largely aiding the Colonies, but teaching them with gentle firmness to make themselves independent of external aid, and devoting a large portion of its energies and means to mission work among the heathen. Its report for 1891 states the number of ordained missionaries on its list, including eight bishops, to be 660; that is to say, in Asia, 220; in Africa, 142; in Australia and the Pacific, 17; in North America, 215; in the West Indies, 34; and 32 in Europe. Of these 127 are natives labouring in Asia, and 29 in Africa. There are also in the various Missions about 2300 lay teachers, 2600 students in the Society's Colleges, and 38,000 children in the mission schools in Asia and Africa.

During the year 1890 the Society received £164,383, under the following heads:—

General Fund.—Collections, subscriptions, and donations, £81,825; legacies, £29,270; dividends, &c. £4981; total £116,076. *Special Funds*, £48,307. The income was larger by more than £26,000 than in any previous year of the Society's long career.

The Society has in connection with it a *Ladies' Association for the Promotion of General Education in India and other Heathen Countries*, founded in 1867. It has now Zenana Missions at Ahmednagar, Bombay, Dapoli, Kolapore, Calcutta, Cawnpore, Delhi, Roorkee, Madras, Trichinopoly, and Tanjore, in which about 3000 pupils are under instruction. In addition to the pupils in the Zenanas, and in the schools connected with the Zenana Missions, about 1250 girls are being taught in the 18 schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S.P.G. schools at the expense of members of the Association. One hundred and sixty teachers are now on the list of the Association.

The *Church Missionary Society* was founded in 1799. Taking the year 1873-4 as a basis of comparison with the year 1891, the following results appear: In East Africa then, one missionary; now, thirty-six. In Palestine then, three; Egypt, none; Mesopotamia, none; Persia, one; in these lands now, thirty-three. In Japan then, one; now, forty. In the North Pacific Mission then, two; now, twelve. In the Dioceses of Moosonee, Saskatchewan, Calgary, Athabasca, Mackenzie, then, seven; now, twenty-one. The older Missions do not show such contrasts as these: still, North India and the Punjab have one hundred and fourteen, instead of seventy; China, fifty-three instead of nineteen; Ceylon, twenty instead of twelve. Only South India and New Zealand have less. The total number of missionaries ordained, lay and ladies, was then, 230; now it is 440. There were then 143 native clergymen; there are now 280 connected with the Society, notwithstanding that many have died.

Its total income received during the year ending March 31, 1891, was £247,737, Of this amount £223,626, was contributed to the General Fund, an increase of £15,000 on the previous year. The increase affected all heads. Benefactions were £3198 above 1890; legacies, £648; miscellaneous contributions paid direct to the Society, £1557; and associations (which sent up £156,478) £9707.

This society also has a special branch, the *Church of England Zenana Missionary Society*, founded in 1880,

for the evangelization of the women of the East. It has now 142 missionaries in home connection, besides seventy-five assistant missionaries in local connection, and 503 native agents. Of the missionaries in home connection, 124 are employed in India, two in Ceylon, twelve in China, and two in Japan: no less than thirty-two draw no salary, and twenty are wholly honorary. The agencies employed are mainly the six following: Schools (normal, boarding, and children's), zenana visitation, village itineration, bible women, midwifery, nursing and medical missions. Altogether the work is carried on in forty-nine stations. The Society has hospitals at Amritsar (St. Catherine's), Peshawar (the Duchess of Connaught), and Srinagar (John Bishop Memorial), besides several dispensaries, in a few cases having an in-patient department with a few beds. The missionaries are at present trained at the Training Home for the Mildmay Deaconesses' Institution at The Willows, Stoke Newington. The home income for the year ending March 31, 1891, was raised in upwards of 850 associations, and amounted to £31,709, exclusive of £7250 raised in the mission field.

The *Home and Colonial Missionary Society's* missionary work is mainly performed by grants of money to Colonial Bishops, to enable them to multiply their clerical and educational agents.

The *South American Mission* is a development of the *Patagonian Mission*, founded in 1844, with which the name of Capt. Allen Gardiner was so honourably connected. In furtherance of its work the Bishopric of the Falkland Islands was founded in 1870. Its special work is to supply the ministrations of their own Church to numbers of our countrymen settled in various parts of South America, especially along the sea coast, and to carry the Gospel of our Lord Jesus Christ to the Indian tribes inhabiting the southern and central parts of that vast continent.

The *Universities' Mission to Central Africa* consists of a Bishop, twenty English and three African clergy, twenty-three laymen, twenty-two ladies, and eighty-four native readers and teachers—153 in all. Mission work of the ordinary kind is scattered over some 250,000 square miles. In the nurseries, schools, homes, and workshops about 1200 are being taught, and some 500 children are entirely supported by the Mission: and a census taken at Easter 1890 showed 450 men and 236 women as communicants, whilst the adherents numbered nearly 2000 more. The cost of the work in 1890 was £18,443; the average for each English worker being £288, and the cost of raising funds about 6¾ per cent. The Mission is occupied in three

distinct branches of missionary work: (1) In Zanzibar Island with the released slaves captured and set free by the British cruisers; (2) on Lake Nyassa, one of the great sources of the slave trade; (3) mission stations on the mainland Usambara to the N.W.; and (4) in the Rovuma district to the S.W.

Special Missions.

Besides these more general Missionary Societies there are a considerable number of organizations for the promotion of Special Missions, of which we can do no more than give the names.

The Oxford Mission to Calcutta.
Cambridge Mission to Delhi (in connection with the S.P.G.).
Bombay Mission.
Indian Church Aid Association.
North China Mission.
Capetown Mission.
St. Hilda's Mission, Tokyo.
Pongas Mission.
Melanesian Mission.
Maritzburg Mission.
Mackenzie Fund for Zululand.
St. Andrew's University Mission, Tokyo.
Hawaiian Mission.

The following are interesting attempts to establish friendly relations with branches of the Eastern Church, and to aid them in their revival.

Jerusalem Bishopric Mission Fund.
Archbishop's Mission to the Assyrian Christians.
Association for the Furtherance of Christianity in Egypt.

Contributions to Foreign Missions.

Canon Scott Robertson has for some years past compiled a summary of British contributions to Foreign Missionary Work (exclusive of dividends on capital, &c.). The following is his computation for 1890-1. The channels of contribution were:—

Church of England Societies	£555,338
Joint Societies of Churchmen and Nonconformists	215,140
English and Welsh Nonconformist Societies .	331,603
Scotch and Irish Presbyterian Societies . .	190,118
Roman Catholic Societies	9,380
Total for 1890-1	£1,301,579

Of this he estimates that about £700,000 came from members of the Church of England.

CONVOCATION BOARDS OF MISSIONS.

The Convocations of Canterbury and York have in recent years felt that the Church ought in some authoritative way to take cognizance of the subject of missions to the heathen, while not interfering with the action of the voluntary Societies which have been described. They have therefore each constituted a Board of Missions, and the Boards have appointed joint sub-committees. At present the committees are collecting information and preparing reports in which they propose to draw special attention to the following points: 1. The stages of organization reached by Church of England Missions throughout the world. 2. Information as to problems of the present day. 3. The relative position of Church of England Missions and those of other Christian bodies. 4. The openings, especially unoccupied fields, which the Church ought to seize. 5. Desiderata as to missionary literature. 6. Encouragements and discouragements in the mission field. It is hoped that the first general Report regarding the present condition of the mission field may be prepared in the course of 1892, for presentation to the two Boards.

ASSOCIATIONS FOR SUPPLYING AND TRAINING MISSIONARIES.

There are several *Colleges* for the education and training of candidates for the missionary priesthood, and in every diocese there is a *Missionary Student Association* for raising funds to support one or more students at these Colleges. The Colleges are *St. Augustine's College, Canterbury;* the *Church Missionary College, Islington; St. Stephen's House, Oxford; St. Paul's Missionary College, Burgh; St. Peter and St. Paul's Missionary College, Dorchester on Thames,* and *St. Boniface Missionary College, Warminster.*

ARMS OF THE SEES.

CANTERBURY.

YORK.

LONDON.

DURHAM.

WINCHESTER.

OXFORD.

CHICHESTER.

LINCOLN.

BATH AND WELLS.

ARMS OF THE SEES.

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DURHAM.

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OXFORD.

CHICHESTER.

LINCOLN.

BATH AND WELLS.

GLOUCESTER AND BRISTOL.

EXETER.

WORCESTER.

HEREFORD.

LICHFIELD.

SODOR AND MAN.

BANGOR.

CARLISLE.

CHESTER.

ELY.

LIVERPOOL.

LLANDAFF.

MANCHESTER.

NEWCASTLE.

NORWICH.

PETERBOROUGH.

RIPON.

ROCHESTER.

ST. ALBAN'S.

ST. ASAPH.

ST. DAVID'S.

SALISBURY.

SOUTHWELL.

TRURO.

WAKEFIELD.

APPENDIX.

EXTRACTS FROM SPEECHES.

EXTRACT FROM A SPEECH BY THE RT. HON. W. E. GLADSTONE, ON THE CONDITION OF THE CLERGY, AT GLENALMOND COLLEGE, OCT. 1, 1891.

"There has been a remarkable paper published in the 'Contemporary Review' for the present month, which contains a singular proposal, set out with great frankness by the able man who writes the paper—that the cathedrals of England should be secularized and should be placed in the hands of lay persons, either wholly, or to a great extent; that they should no longer remain the clerical establishments that they now are. And the ground upon which this proposal is made is this, that the clergy are falling behind in the intellectual race—that, to use a familiar phrase, they are nowhere. Now I believe that to be a most inaccurate, most untrue, and unintentional, yet most unjust aspersion. You may judge of the character of a body in part by the names of those who die in its ranks. I will name five men who have died in the ranks of the British clergy within the last two years. One of these was Bishop Lightfoot, and one Dr. Liddon; one was Dean Church; one was Archbishop Magee; and the fifth, a much younger man, whose fame was perhaps almost entirely confined to the University of Oxford, Mr. Aubrey Moore. He was a man to whom all persons knowing that University looked with the greatest admiration and the greatest interest, because they knew the powerful contribution he would make to the thinking power of the clergy and of the country. Now, I say that body is an illustrious body, from whose ranks, within less than two years, five such men can be numbered as having ceased to be, but as having once been its devoted followers and distinguished members. I will give you another proof that the clergy are not so very far behind. We spoke of the public schools of England. There is not one of these schools of which the headmaster is not now chosen by large and free election, and by election, I think, in every case of a Board in which lay influence largely

predominates. I believe my description is pretty accurate—and yet the headmasters chosen by these boards for these great public schools, for conducting the arduous part of the work of education of the young—every one of the headmasters of the great schools of England is at this moment a clergyman. I will give you yet one other instance to show that the young need not be discouraged and deterred from the clerical profession by this notion that the clergy are falling into the shade and losing their importance. . . . There is a book, eminently a book for students, recently published, but of great importance, a dictionary of ecclesiastical biography and antiquities. I thought that I would look over the names of the writers in that dictionary. I find that thirteen lay persons have contributed to it, and I find that eighty-four clergymen have contributed to it. Perhaps you will say that it does not follow that this dictionary is a work of importance, but I can give you conclusive testimony upon that, because I had a conversation with one who died a year or two ago who was unquestionably the most learned man in Europe—I mean Dr. Döllinger. Dr. Döllinger told me with respect to that dictionary that in Germany they had no work to equal it. I think that it is a pretty strong proof that these ideas that there are no clergymen, forsooth! who are men of intellect, and that if you want to be a man of intellect you must avoid the clerical profession—that these are ideal fancies, due perhaps to the prevalence of temporary tendencies not likely to rank among the permanent convictions of the country."

SPEECH OF THE ARCHBISHOP OF CANTERBURY, ON THE CHURCH IN WALES, AT THE CHURCH CONGRESS AT RHYL, OCT. 1891.

After some introductory remarks the Archbishop continued as follows:—

"I am here simply as the natural representative of the Province to which you belong; and it is no small matter that my brother is here too to answer for the Northern Province, to tell you that neither your own sister dioceses nor your half-sisters are indifferent when you are even threatened. We are here with no political or polemical aim. We have raised no challenge. But a challenge has been given us with no uncertain sound—a challenge which cannot be left unanswered without injustice. Well, then, the first thing we have to say is, that we have felt it our duty to examine into certain charges laid against you as you are. We have examined them, and we are convinced that they are

grossly unfair. In the concluding words of a recent writer, 'One-half that is written in Welsh newspapers or spoken on Welsh platforms against the Church in Wales consists of exaggeration or misrepresentation.' But we go further than that. We have to accuse the accusers of doing their utmost to perpetuate any evil which they pretend to deplore. For years past there have been measures before Parliament which would render the removal of any real scandals easy and effective. Again and again such measures have been hindered; and last session they were within a few hours of passing in a form which men's consciences approved—even the consciences of men by no means friendly to the Church—when they were again thwarted by less than twenty men (mostly, I say it with sorrow, from this Principality), whose spokesman made an avowal which comes practically to this—that the Church must be prevented from reforming scandals which she detests, lest topics should fail when the Church has to be denounced. It is difficult—nay, impossible—to believe that her fairer opponents will allow their battles to be fought with weapons such as these. What are their charges? They are partly those sad and isolated evils which she desires to reform and they desire to retain; and partly they are her highest merits. If devoted clergymen educate their poor children, that is proselytism. I have seen Lampeter described as a persecution. Even the Welsh translation of the Bible, printed and published three hundred years ago at an archbishop's cost, is said to be imputed to us as a wrong. But of all charges, the broadest, the most sweeping, the most taking, so to speak, is the most untrue: the Church in Wales, we are told, is 'an alien Church.' An alien Church! That has at once so glib and so ringing a sound. But has it any meaning? When was it found out that it was an alien Church? Did the old Eisteddfods think it was when harpers and bards were scholars and teachers in the Church, even down to the days of Bishop Heber? Was it thought an alien Church when Archbishop Peckham made his toilsome journey the whole land through, because the Church alone, which belonged alike to both, could explain English policy to Llewelyn and conciliate the goodwill of King Edward? Was it thought alien when, under Tudors and Stuarts, forty-four Welshmen succeeded in turn to the four Welsh sees, and Welshmen filled so many posts on both the English benches—the judges and bishops? Was it thought alien when your famous scholar Morgan translated the Bible under the roof of the Dean of Westminster, and brought it out at the charges of the Archbishop of Canterbury? The imputation that William III. pursued an anti-Welsh policy through

the Church has been long disposed of. He appointed none but Welshmen to Welsh sees. Was it thought an alien Church by Welshmen under the House of Hanover, when they all were Churchmen, and nearly all were Jacobites? Did the 'Old Fathers of Nonconformity' (as they are called) think it an alien Church—they who ever called her 'The Old Mother,' and died in her arms; they who prophesied 'the great revival,' which has come through the last half-century, and is quickening still? Did they object to an Established Church? Did the Establishment supply one single motive to their movement? Is there a word of theirs which speaks of Establishment as inimical to spiritual religion? Not a syllable. Mr. Gladstone, in the spirit of fairness, has demonstrated that such a theory has no foundation in those Old Fathers' minds. But, my friends, we know well where the evil root was. We know all about George II. and Sir Robert Walpole. We know how your sees and your deaneries were used for political purposes. We know the bitter fruits of that day of formality and torpor, of nepotism and non-residence. But, friends, we know it best because we suffered along with you. Not one of your troubles and oppressions but weighed equally on England. Where you lost, we lost; our very losses showed our oneness. And where we recover, you recover. Neither of us has won all back. But we win fast. That is why we are assailed. That day is gone for ever. And if the Church has learned lessons, the State has learned lessons more severe, more wide-reaching. To lay that hand of corruption again upon the Church has become impossible for ever. But the lesson we have learnt does not unlearn the ancient doctrine, nor the teaching of our own Hooker, that the Christian State is the Christian Church in another character. So it has always been in Britain, save during the short time of the Roman captivity, and so it will be still. No! there is not a shadow of a truth in the catchwords, 'Alien Church.' Even if you look but on outward forms, the Churches of England and of Wales were one 150 years before the States were one. Truer, historically, would it be to speak of 'the Church of Wales in England' than of 'the Church of England in Wales.' For the succession of Augustine died out strangely soon, but the Celtic consecrators of St. Chad, with the Northerners who came from Aidan, have their successors in every see. Nay, the very plan, the very orientation of all our churches is pre-Roman, Celtic, Welsh. The whole history of Wales witnesses to this—that when she was most Welsh she was most identified with the Church. If the Church anywhere is a national institution, she was national to Wales. And how

stands the case now? Now, for a long while you have had native prelates and native deans. What is the concurrent Church history? For figures—because extended figures are difficult to follow—I take twenty years of the diocese we are in to-day, as they have already been brought before you. But I believe that if we took all four Welsh dioceses the conclusions would be most fully confirmed. I will not repeat, significant as they are, figures which bear more on the material than on the spiritual side of the case. In St. Asaph, then, a score of years has sufficed to nearly double the number of children who attend Church elementary schools. In England and Wales the percentage of population which attends our Church elementary schools is 7·3. But in St. Asaph it is 10·3. In the same twenty years the average attendance in Church Sunday-schools has increased 37 per cent. Higher yet, the number of Church communicants has doubled in the same twenty years. Further, the number of persons confirmed in ten years past (many of them adults) is 20,000, as against 15,000 in the ten years before, and 12,000 in the ten years before that. Not only vast increase, but vast progressive increase. But the most interesting way of testing what is the process is this—In the English dioceses we are well content to be able to show that in the last ten years there has been a steady increase in our numbers confirmed of 8 per cent. But in the Welsh dioceses the average increase has been—do you know what? It has been 22 per cent.! These are marks of what is (we are told) a falling Church, a recognized failure, a declining hold. I would fain ask modestly, What would be marks of progress? Our business is to note progress of our own, not the deficiencies of others. But it is impossible to avoid asking whether there are similar signs of progress in the bodies which denounce us. I am most ready to be corrected if I am misinformed. But if facts are accurately reported to me, the number of resident Nonconformist ministers has during the last five years, for which alone we have returns, diminished in this small diocese by 24. Ninety out of its 208 parishes know no resident minister. If this be true, we think of it in no spirit of self-satisfaction. But we are bound to ask what is the living force that is prepared to be responsible for the towns and villages of Wales? Be it far from me to disparage the religious work of religious men; but that form of religious work has begun to fade and wane with the return of fuller light and knowledge. Such is my conviction. But will even any one who may not share it declare that he believes that Nonconformity in this stage is ready and ripe to undertake and execute the Church's work? I have mentioned only

those few statistics which illustrate the spiritual growth of the Church. The record of moneys, of cathedrals, of churches and church buildings, and other material things, is more striking still. I feel less concerned in it. Material will always follow spiritual. It is the spiritual increase which is my assurance of many good days to come. For a spiritual growth it is. There are those who know where it has its roots—how, not only in the promotion of good morals, of temperance, of education, in the diffusion of sounder knowledge of many subjects, and of the history and facts of their own Church, in the extension of missions and the multiplying of Welsh services, the clergy and the Church have been striving to elevate, to purify, and to enlighten. There are those who know how they have laboured to clear the spiritual insight and raise the spiritual aims and hopes of their own order. There are those who know how blest have been the mutual counsels and united devotions of the pastors. Difficulties we know they have, far beyond their brethren—difficulties caused by the past, difficulties arising out of their felt duties to the ancient tongue, difficulties immense from the immense and rapid increase of populations. But these are grappled with in wisest ways by firm leaders and courageous followers. And already the successes far exceed the difficulties. To difficulties some would add terrors—the terrors of comparison with Ireland. It is a grotesque, a ridiculous comparison. The Protestants of Ireland were not a tenth of the population. The other nine-tenths were not Protestant Nonconformists—they were Roman Catholics of the most immovable type. The partition from England was the Irish Channel, not a broad borderland, interwoven and intermingled undistinguishably in race, in speech, in common habits, common business. The work that is in hourly progress to which such assaults are the liveliest testimony will shortly heal many discords and solve many difficulties. Our work respects every conscience, and is itself respected. But what would be healed by confiscating the only lands, the only properties, which now exact from the owners personal service to the community, and by throwing them only into the furnace of selfish competition? Has any people ever, by the evidence of impassioned history, by the mere calculation of cold profit and loss, gained permanently or temporarily by the spoliation of its Church? Do we not know, have we not read, the Cromwellian experiment on Wales, and how it answered—the misery, the animosity, the wreck of religion, the reaction which made Wales devotedly Jacobite? May such vain experiments be never more repeated, such loss, material and spiritual, never incurred. It cannot be incurred

if you are true to your position and your opportunities; if you are content to exercise that 'self-sacrifice which is the fountain of honour both with God and man.' We have spoken of the tangible and the external, but our hearts are not there. We have spoken of them as instruments in this world of that devotion to the widest interests of the people, that love of souls, that 'perfect charity' without which faith, knowledge, zeal are nothing worth. Of this I am here to assure you. This is the message that I bring you. We should think scorn of ourselves if we contentedly beheld the established Christianity of Scotland—Presbyterian though it be in discipline—discharged of its duties, and dislodged from its tenure, as the spiritual organ of the State and kingdom of Scotland united with us by comparatively recent ties. But you, who are our eldest selves, the fountain of our Episcopacy, the very designers of our sanctuaries, the primæval British dioceses, from whom our very realm derives its only title to be called by its proudest name of Great Britain, I come from the steps of the chair of Augustine, your younger ally, to tell you that, by the Benediction of God, we will not quietly see you disinherited."

THE BISHOP OF LINCOLN'S CASE.

THIS case involved and determined so many important questions that it seems desirable to give a brief history of it. On June 2, 1888, a Petition was presented to the Archbishop of Canterbury, asking for a citation to be issued calling upon the Bishop of Lincoln (Dr. King) to answer Articles alleging that he had offended against the Law Ecclesiastical by certain offences in regard to ritual.

On June 26, the Archbishop declined to issue the citation until assured by a competent Court that his coercive jurisdiction was applicable in the case.

A Petition on Appeal was then presented to the Privy Council, which was heard on July 20 and Aug. 8, 1888, the Bishop of Lincoln not appearing. The Judicial Committee of the Privy Council, presided over by the Lord Chancellor (Halsbury), with four judges, viz., Lords Herschell, Hobhouse, MacNaughten, and Sir Barnes Peacock, and five bishops as assessors, viz., the Bishops of London, Salisbury, Ely, Manchester, and Sodor and Man, allowed the appeal, AFFIRMING

THAT THE ARCHBISHOP, ACTING ALONE, HAD JURISDICTION in the case.

On Jan. 4, 1889, the Archbishop issued the citation.

On Feb. 12, the Bishop of Lincoln appeared, under protest, before the Archbishop at Lambeth, with whom were sitting, as assessors, the Bishops of London, Winchester, Oxford, and Salisbury, and Sir J. P. Deane, Vicar-General.

The Bishop questioned the jurisdiction which his Grace proposed to exercise. He submitted that "IN ACCORDANCE WITH THE PRACTICE OF THE PRIMITIVE CHURCH, THE MOST PROPER METHOD FOR THE TRIAL OF A BISHOP IN SUCH CASES WOULD BE BEFORE THE METROPOLITAN WITH THE COMPROVINCIAL BISHOPS; that a trial before the Archbishop, as sole judge, might impair the rightful position of his Grace's suffragans, both individually and in relation to the province; he therefore asked to be allowed to be heard by council on the point, whether his Grace's jurisdiction would not be more properly exercised by his Grace as Metropolitan with the advice and consent of the Bishops of the Province." The request to be heard by counsel on the question of jurisdiction was allowed. The question of jurisdiction was argued on seven days in March, and the Archbishop delivered judgment on May 11.

The Archbishop's very learned judgment entered into an historical examination of the whole question, which is too long to be inserted in this place. The actual judgment was as follows:—The Court finds that from the most ancient times of the Church the archiepiscopal jurisdiction in the case of suffragans has existed; that in the Church of England it has been from time to time continuously exercised in various forms; that nothing has occurred in the Church to modify that jurisdiction; and that even if such jurisdiction could be used in Convocation for the trial of a Bishop, consistently with the ancient principle that in a synod bishops only could hear such a cause, it nevertheless remains clear that the Metropolitan has regularly exercised that jurisdiction both alone and with assessors. . . . There is no form of the exercise of the jurisdiction in this country which has been more examined into and is better attested and confirmed. The Court, therefore, although by an entirely different line of inquiry, has arrived at the same conclusion which was arrived at on purely legal principles by the unanimous judgment of the Lord High Chancellor, with four judges and five bishops, who constituted the Committee of Privy Council to advise her Majesty in Aug. 1888. THE COURT DECIDES THAT IT HAS JURISDICTION in this case, and therefore overrules the Protest.

In the course of the argument an objection was raised that a BISHOP IS NOT WITHIN THE SCOPE OF THE RUBRICS in the Book of Common Prayer, and does not offend against Ecclesiastical Law by neglecting to follow them. This was argued on July 23 and 24, 1889, and the Archbishop gave his judgment, that when a Bishop ministers in any office prescribed by the Prayer-Book, he is a minister bound to observe the directions given to the minister in the rubrics of such office.

The trial of the case on its merits was taken in 1890, and judgment was delivered on Nov. 26. The Archbishop was attended by the Bishops of London, Rochester, Hereford, Oxford, and Salisbury, and the Vicar-General (Sir J. P. Deane). The charges made by the Promoters were that the Bishop of Lincoln, in the church of St. Peter at Gowts, in the city of Lincoln, on Dec. 4, 1887, while celebrating Holy Communion, allowed two lighted candles on the Communion-table; that he mixed water with the wine in the Communion cup, and administered the mixture to the communicants; that he stood on the western side of the table and faced the east while reading the Prayer of Consecration; that he permitted the *Agnus Dei* to be sung; that while pronouncing the Absolution and Benediction he made the sign of the cross with his hand; and that he took part in the ceremony of ablution as forming part of the Communion Service by pouring wine and water into the chalice and drinking it up in the face of the congregation. It was also charged that the Bishop had committed similar offences in the Cathedral at Lincoln on Dec. 18, 1887, and that he had on that occasion stood during the Communion Service on the west side of the holy table instead of on the north. It was further charged that he had, while reading the Prayer of Consecration, adopted the eastward position. The Bishop admitted most of the acts alleged against him, but maintained that they were lawful.

The Archbishop's judgment, like the previous one on the question of jurisdiction, entered into a learned examination of the history of the points of interest under consideration. The principal points of the judgment were as follows:—

The Force of Previous Decisions.—The Court had considered most carefully the decisions given in recent years on the several points at issue, but at the same time had not felt it right to evade the labour or escape the responsibility of examining each of the points afresh. In delivering this judgment, he was glad to say that all the assessors concurred in all the conclusions arrived at except one, and that on that one point there was only one dissentient.

The Mixed Chalice.—The Archbishop went at some length into the history of the practice, and said there could be no doubt that in the Eastern and Greek Church, except in Armenia, the custom was to mix water with the wine before the service, either at the credence or in the vestry. To mingle the cup before services was a matter of early usage in the West. If the putting of water in the wine were not unlawful, the administration of it could not be unlawful. The Court concluded that the Church of England had the same authority as any Church, Western or Eastern, to retain, change, or abolish ceremonies or rites of the Church created by man's authority. By this authority the mixing of the cup was removed from the Church. No reason had been shown for the abolition of the almost universal use of the mixed cup, and it was not within the competency of the Court to make a new rule—in fact, a new rubric—which the order that a mixed cup should not be used would be. The Court decided that the mixing of the wine as part of the service, however, was against the law of the Church; but there was no ground for saying that the mixing of the cup beforehand was an ecclesiastical offence.

The Ablutions.—The rubric in this case turned generally on what was to be done with what remained after the Communion Service. If a conscientious scruple were entertained by the officiating clergyman as to carrying out the slight remnants of the chalice even into the vestry, this Court did not propose to override it, and could not hold that the minister who, after the service was ended and the benediction given, cleansed the vessels of all elements in a reverent way, without ceremony or prayer, before leaving the holy table, would thereby have subjected himself to penal consequences by so doing. This charge must therefore be dismissed.

The Eastward Position.—It was not charged as illegal that he stood in the eastward position, but that he stood in such wise that the manual acts could not be seen. The responsive plea of the Bishop was that he had no wish or intention to prevent the communicants from seeing him break the bread and take the cup in his hand. The plea did not deny that the manual acts were done out of the sight of the people; but it was said that that was unintentional. It was, therefore, for the Court to satisfy itself, first, whether the order of the Holy Communion required that the manual acts should be visible; and, secondly, whether the hiding of the acts without any wish or intention to do so constituted a transgression of the order. The Court entertained no doubt as to what the order required. It required the celebrant to take care that the manual acts should not by his position be

rendered invisible to the bulk of the communicants, and the Court decided that the order of the Holy Communion required that the manual acts should be visible. The next question was whether the order of the Holy Communion requiring the manual acts to be visible, the hiding of those acts without wish or intention constituted a transgression of that order. The Court decided that in the mind of the minister there ought to be a wish and intention to do what was to be done. It was not merely that there should be no wish or intention not to do it, and he must therefore not hide the acts by doing that which might hide them; that he must not be so indifferent as to what the results might be of what he did. The Court, therefore, held that the Bishop of Lincoln had mistaken the true interpretation of the order of Holy Communion, and that the manual acts must be performed so that they might be seen by the communicants.

The Agnus Dei.—Nothing turned on the statement that it was commonly called the *Agnus*. The words were sung by the choir in English, and formed the well-known hymn or anthem used in the Litany, as well as in the *Gloria in Excelsis*, the words being taken from the Bible. The question was whether the hymn so sung was an addition to the service in contravention of the ecclesiastical laws of England. In that case it must be either because it was illegal to introduce into the service of the Church any hymn or anthem not ordered by the rubric, or because it was illegal to introduce it in the particular place in which it was sung, or because of something in the words themselves rendering them unsuitable. On all these points the Court considered the singing of the anthem by the choir was not an illegal addition to the service.

The Lighted Candles.—In regard to this matter, the Court thought that while they ought to give full weight to previous decisions, the judgment in this case ought to be based upon the view which the Court took upon the whole of the evidence before them. Having examined from an historical point of view the cases that had been brought forward, in which the use of lights had been made the subject of litigation, and quoted the decisions of certain judges who held that the lighting of candles was not contrary to the Act of Uniformity, the Archbishop proceeded to consider the extent to which lights had been used in the English Church, arriving at the conclusion that between the years 1680 and 1750 the use of lights had been about equally balanced. On a full review of the whole subject, the Court did not find sufficient warranty for declaring that the law had been broken where two lighted

candles, when not wanted for the purpose of giving light, stood upon the table during service.

The Cross in Benediction.—The Court found that there was no justification either in direction or usage for making the sign of the Cross in giving the final Benediction; that the action was a distinct ceremony, not "retained," since it had not previously existed; and that, therefore, it was a ceremony additional to the ceremonies of the Church, according to the use of the Church of England. This ceremony was also an innovation which must be discontinued.

The Promoters APPEALED FROM THE JUDGMENT OF THE ARCHBISHOP to the Privy Council, and the appeal was argued at great length before a Committee of the Privy Council, consisting of the Lord Chancellor, Lord Hobhouse, Lord Esher (Master of the Rolls), Lord Herschell, Lord Hannen, Sir Richard Couch, and Lord Shand, the Bishop of Lincoln not appearing in person or by counsel. The judgment of the Board was given on August 2, 1892.

The Committee of Council followed the example of the Archbishop in giving reasons for their decisions upon the various points submitted. The following are the principal points of the decision—

Historical Investigation not excluded.—Before dealing with any of the specific charges which are the subject of the Appeal, their Lordships think it right to notice an objection raised by Council as to the legitimacy of some of the considerations by which the Archbishop was influenced in arriving at his conclusions.

It has been urged that upon such subjects as the practice of the Primitive Church, the Ritual of the Eastern and Western Churches, the position of the Lord's Table, the position of the celebrant at the Table, and like questions, which are *ex hypothesi* beyond the reach of living memory, the Archbishop has consulted ancient authors, historical and theological works, pictures, engravings, and a variety of documents of which undoubtedly any careful and competent historian would avail himself, but which it is argued cannot legitimately be made use of in a Court of Justice, and upon which it is said no Judge is justified in placing any reliance in forming his judgment.

Their Lordships are of opinion that the objection is founded upon an erroneous view of the law. Where it is important to ascertain ancient facts of a public nature, the law does permit historical works to be referred to. It is impossible to contend that if in other respects the Archbishop's judgment was well founded, it could be invalidated by his having called to his aid for this purpose his own historical researches. Nor does

it make the objection better that, instead of pronouncing *ex cathedrâ* what in his opinion was the history of such and such a practice, the Archbishop has disclosed in his Judgment the sources from which he derived his views.

The force of previous decisions.—With respect to some of the matters which have been the subject of debate in this appeal, it has been strongly urged that they have been conclusively determined by this Board, and that if the facts are found to be the same no further argument is permissible.

Whilst fully sensible of the weight to be attached to such decisions, their Lordships are at the same time bound to examine the reasons upon which the decisions rest, and to give effect to their own view of the law.

The Mixed Chalice.—Their Lordships consider that the Archbishop accurately states the law when he says that the mixing of the wine in, and as part of, the service, is against the law of the Church, but that the use of a cup mixed beforehand does not constitute an ecclesiastical offence.

The Ablutions.—Their Lordships cannot think that what was done was intended to be anything but what it is alleged to have been, namely, a reverent consumption of the remnants of the consecrated elements in accordance with the Book of Common Prayer, or that there is any reason to regard it as an additional and therefore unlawful ceremony.

The Agnus Dei.—The hymn, which was sung in English, consists of words taken out of the Bible, and unless there be something to make the singing of that particular hymn at that time alleged in the charge unlawful, the argument must go to the full extent of making all hymns or psalms sung during the service in the English Church an unlawful addition to such service.

Considering the ordinary mode in which the Sacrament is administered to each communicant, and the number who may either have received or be waiting to receive the elements, their Lordships cannot differ from the Archbishop that it was a "due time" for singing a hymn.

If hymns and anthems are lawful at this point in the service, it cannot be said that the *Agnus Dei* is otherwise than appropriate. Although the words are not in their combination taken out of Scripture, they combine two separate passages of Scripture, and are found in more places than one in the Book of Common Prayer. They have direct reference to the great event commemorated in the Sacrament, and they are not likely to be abused to any kind of idolatrous adoration except by those who would make for themselves other opportunities for it.

Exemption from Rubrics.—Their Lordships are not able to

attach any definite meaning to the phrase that the Respondent was officiating as Bishop. If it is sought to be argued that his position as Bishop made any difference in his responsibility from that which would attach to any other clergyman not being the incumbent, their Lordships are not prepared to adopt such a view.

Monition.—Finally, it is necessary to say that their Lordships do not concur in the suggestion made at the Bar that upon those parts of the case, as regards which an ecclesiastical offence was found to be proved, the Archbishop was under a legal obligation to issue a monition. The promoters of a suit have, it is said, a right, where they have succeeded in establishing a breach of the law, to insist upon sentence being pronounced, even if it be only a monition not to repeat the offence. Their Lordships are of opinion that the promoters have no such right. If the Archbishop has satisfied himself that the offence will not be repeated, he is entitled to accept the assurance of future submission, and is not bound to inflict a penalty, and a monition is a penalty. The appeal was therefore dismissed on all points.

The Eastward Position.—Their Lordships cannot think that the rubric renders it obligatory on a clergyman who thinks it desirable during the prayer of consecration to stand at the side of the table which now ordinarily faces eastward to stand during the earlier part of the service at a different part of the table. Their Lordships are not to be understood as indicating an opinion that it would be contrary to the law to occupy a position at the north end of the table when saying the opening prayers. All that they determine is that it is not an ecclesiastical offence to stand at the northern part of the side which faces eastwards.

Altar Lights.—The Bishop's Responsive Plea, in which he submits that the existence of the two lighted candles on the table throughout the celebration is lawful, and in which he admits that he made no objection, does not add anything to the case made against him. No authority was cited to show that his not making such objection constitutes an ecclesiastical offence, and their Lordships are of opinion that it does not.

A full report of the arguments of counsel, and of the judgments, will be found in *The Law Reports.*

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